

# THE PEOPLE'S NEW TESTAMENT

*A Literal Translation of the  
Textus Receptus Text of the  
Greek New Testament*



**ROGERS CHENAULT**

*Second Printing*



Mr. Chenault was born in King & Queen County, Virginia, on August 19, 1922. At ten years of age he professed Christ and became a member of The Upper King & Queen Baptist Church (founded in 1774), the same church which produced Andrew Broaddus I and Robert Baylor Semple, perhaps the two most influential Baptists Virginia has ever produced. He received his undergraduate degree at Wake Forest College (now Wake Forest University) in 1946 and his regular Seminary degree at Southern Baptist Theological Seminary in 1951. He has done graduate study at Columbia Bible College, University of Richmond, and The Southeastern Baptist Theological Seminary. For some years he has been pastor of The Calvary Reformed Baptist Church at Fredericksburg, Virginia, having served as pastor or interim pastor in Virginia and North Carolina since 1951. He has had several theological articles published.

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All Scripture is God-breathed...  
*II Timothy 3:16a*

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*To my wife Ada,  
and daughters Gwendolyn,  
and Geraldine  
who greatly contributed to this work.*

*And to all “lovers” of  
The King James Version.*



# *Foreword*

**T**his translation is published especially for the “lovers” of The King James Version, to be used with and compared to the King James Version of The New Testament. The King James Version is too good a translation and has too great a tradition to be abandoned. It is truer to the Greek text than most translations and is translated from the Greek *Textus Receptus* Text. Nevertheless a more literal and modern translation like the present translation will shed more light on the original text.

Of course, we hope that many may desire to use this translation independently of The King James Version.



# Preface

While in college I felt somewhat threatened when upon occasion someone would mention “the original” New Testament. I thought perhaps the King James version was not the complete word of God after all.

During special graduate work at Bible college I was introduced to New Testament textual criticism by a professor who had studied under the old conservative Princeton professors (1925-29). Because of a course in Biblical Introduction I concluded that the science of textual criticism had settled upon the true Greek text of the New Testament for the most part and would continue towards the perfecting of the true text. I did not feel threatened by this conclusion because I was being taught by a Bible believing professor. Of course the text referred to was in the tradition of the Westcott-Hort Text.

Our seminary Greek text was the sixteenth edition of the Nestle Text. In the course in textual criticism we used A.T. Robertson’s, *An Introduction to the textual Criticism of the New Testament* and one volume of Tischendorf whose method we were using to determine the true readings of doubtful readings.

Though having minored in classical Greek in college and having taken three full years of New Testament Greek in the seminary I did not begin a serious study of New Testament Greek until 1963, twelve years after completing seminary. For some time I had desired to be able to expound the New Testament and knew that I could do a much better job at this if I knew some Greek. In 1966 I determined to make my own written translation of the Greek New Testament. After two or three hours study each day for five days each week for a period of ten years my translation was completed in 1976. Naturally, my translation was from my old seminary Greek text (Nestle, 16th edition).

About the time my translation was completed I began to read here and there and to hear here and there that we had been misled by the Westcott-Hort theories of the Greek New Testament, and that after all, the old *Textus Receptus* text which was the basis of the King James version was the superior text.

About 1980 I read *The Unity of the New Testament Text* by Pickering who argued against the Westcott-Hort theories. About the same time I

began to read from Jay Green's *Christian Literature World*, (a magazine of book reviews, comments and book lists), that the old *Textus Receptus* was the true text. Later I read volume 1 of *Unholy Hands on the Bible*, edited by Jay Green. In this volume were the writings of Dean Burgon (a contemporary of Westcott and Hort), on New Testament textual criticism and against the Westcott-Hort theories, plus articles by Miller and others. These writings of Dean Burgon convinced me that we had been misled by the now old theories of Westcott-Hort. Subsequently, I read *The Byzantine Text-type* by Sturz; volume 2 of *Unholy Hands on the Bible*; the *Majority Text* edited by Letis; the introduction of *The New Testament in the original Greek According to the Byzantine Majority Form* by Robinson and Pierpont. All of these were against the Westcott-Hort theories though Sturz did not believe the *Textus Receptus* text to be the superior text.

In favor of the Westcott-Hort tradition, I read *Introduction to the New Testament in the original Greek* by Westcott and Hort; *The Text of the New Testament* by Aland and Aland; *Early manuscripts and Modern Translations of the New Testament* by Comfort.

Publishing my translation never occurred to me until after learning the importance of a literal translation from Jay Green's writings, and the importance of the old *Textus Receptus* text from Green and others.

Anticipating publication, I revised my translation which was from the sixteenth edition of the Nestle text, bringing it in line with the old *Textus Receptus* text revised by Scrivener, which is found in Jay Green's *Inter-linear Greek New Testament*.

There are basically two views of translating among New Testament translators: the formal equivalent and the dynamic equivalent views. The formal equivalent view holds that a translation is to be a literal or near literal translation. The dynamic equivalent view holds that the translators translate to our generation like the New Testament writers wrote for their generation.

The formal equivalent translation is from the text and is basically a word-for-word translation whereas the dynamic equivalent translation is a thought-by-thought or sentence translation (*An Introduction to the Textual Criticism of the New Testament*, volume 1, edited by Jay Green, same as *Unholy Hands on the Bible*). The first part of John 1:1 illustrates the formal equivalent view which is literally translated by the King James

version, namely “In (the) beginning was the word”—only the (the) is not in the Greek text. The translation by the *New English Bible* of the same phrase illustrates the dynamic equivalent view. This version translates the phrase in John 1:1: “When all things began. the word already was”—“when all things” and “already” are not in the Greek text. Furthermore, the noun for beginning is changed into a verb “began”. The New English Bible’s translation is a paraphrase or an interpretation.

The King James version—“In (the) beginning was the word... is simpler and briefer than the New English Bible version. Why not translate literally especially if the translation is simpler and briefer. Perhaps even a literal translation is somewhat an interpretation, but should not we seek to translate with as little interpretation as possible?

# ACKNOWLEDGEMENTS

Several New Testament translations were read and compared with the Greek text.

Nestle's *Greek New Testament* from which I made my original translation; the *Textus Receptus* Text revised by Scrivener found in Jay Green's interlinear New Testament volume, 1979, from which I made my final translation; also, in this same volume I received help from both English translations; *The Analytical Greek Lexicon*, Samuel Bagster and Sons.

I am indebted to Green's King James II fourth edition in his New Testament Interlinear for much of my paragraphing; also followed Green in the spelling of proper nouns and in the transliteration of money, weights and measures.

Other helps are referred to in the preface. Thanks also to my niece Doris Squires who proofread part of the manuscript.

My daughter Gwendolyn deserves special recognition for key-boarding the translation into the computer.

It was a special pleasure in working with Dorin Motz and his daughter Esther Motz, of Transylvania Press, who went beyond the call of duty in designing and typesetting this translation.

## SOME FEATURES OF THIS TRANSLATION:

- All references to Deity capitalized
- All quotes in quotation marks
- Words not in the original in parentheses
- Parenthetical statements in brackets

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# Matthew

**1** The book of (the) birth of Jesus Christ, Son of David, Son of Abraham.

<sup>2</sup>Abraham generated Isaac, and Isaac generated Jacob, and Jacob generated Judah and his brothers, <sup>3</sup>and Judah generated Pharez and Zarah of Tamar, and Pharez generated Hezron, and Hezron generated Aram, <sup>4</sup>and Aram generated Amminadab, and Amminadab generated Nahshon, and, Nahshon generated Salmon, <sup>5</sup>and Salmon generated Boaz of Rahab, and Boaz generated Obed of Ruth, and Obed generated Jesse, <sup>6</sup>and Jesse generated David the King.

And David the king generated Solomon out of the (wife) of Uriah, <sup>7</sup>and Solomon generated Rehoboam, and Rehoboam generated Abijah, and Abijah generated Asa, <sup>8</sup>and Asa generated Jehoshaphat, and Jehoshaphat generated Jehoram, and Jehoram generated Uzziah, <sup>9</sup>and Uzziah generated Jotham, and Jotham generated Ahaz, and Ahaz generated Hezekiah, <sup>10</sup>and Hezekiah generated Manasseh, and Manasseh generated Amon, and Amon generated Josiah, <sup>11</sup>and Josiah generated Jehoiachin and his brothers at the removal to Babylon.

<sup>12</sup>And after the removal to Babylon,

Jehoiachin generated Shealtiel, and Shealtiel generated Zerubbabel, <sup>13</sup>and Zerubbabel generated Abiud, and Abiud generated Eliakim, and Eliakim generated Azor, <sup>14</sup>and Azor generated Sadoc, and Sadoc generated Achim, and Achim generated Eliud, <sup>15</sup>and Eliud generated Eleazer, and Eleazer generated Matthan, and Matthan generated Jacob, <sup>16</sup>and Jacob generated Joseph the husband of Mary, of whom Jesus was born who (is) called Christ.

<sup>17</sup>Therefore all the generations from Abraham until David (are) fourteen generations, and from David until the removal to Babylon (are) fourteen generations, and from the removal to Babylon until The Christ (are) fourteen generations.

<sup>18</sup>Now the birth of Jesus Christ was in this manner: [for his mother Mary, who was promised in marriage to Joseph], was found with Child by the Holy Spirit, before they came together; <sup>19</sup>and Joseph her husband being righteous and not willing to make her a public disgrace planned to divorce her secretly; <sup>20</sup>but as he thought on these things, behold an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid

to take Mary your wife; for that which is in her is begotten by the Holy Spirit; <sup>21</sup>and she shall bring forth a Son and you shall call His name Jesus, for He shall save His people from their sins.” <sup>22</sup>Now all this has come to pass in order that the Word by the Lord through the prophet may be fulfilled, saying, <sup>23</sup>”Behold! The Virgin shall be with child and shall bring forth a Son, and they shall call his name Immanuel, [which is by interpretation, God with us]. <sup>24</sup>And Joseph having been aroused from sleep, did as the angel of the Lord commanded him, and took his wife, <sup>25</sup>and did not know her until she brought forth her first born Son; and she called His name Jesus.

**2** Now Jesus having been born in Bethlehem of Judea in the days of Herod the King, behold wise men from the East came into Jerusalem saying, <sup>2</sup>”Where is He who was born King of the Jews? For we saw His star in the East, and we came to worship Him.” <sup>3</sup>But Herod the King having heard (this), was troubled and all Jerusalem with him. <sup>4</sup>And having gathered together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

<sup>5</sup>And they said to him, “In Bethlehem of Judea, for thus it has been written by the prophet, <sup>6</sup>’And you, Bethlehem, in the land of Judah are by no means (the) least among the rulers of Judah, for out of you shall come forth a ruler who shall shepherd My people Israel.’”

<sup>7</sup>Then Herod having secretly called the wise men and inquired of them the exact time of the appearing star. <sup>8</sup>And having sent them to Bethlehem said, “Go and search accurately concerning the young Child, and when you find (Him), bring word to me so that having come I may also worship Him.” <sup>9</sup>And having heard the king, they departed.

And behold! The star which they saw in the East went before them until it came and stood over where the young Child was. <sup>10</sup>And having seen the star, they rejoiced with exceeding great joy. <sup>11</sup>And having come into the house, they saw the young Child with Mary His mother. And having fallen down they worshipped Him, and having opened their treasure chests, they offered gifts to Him, gold and frankincense and myrrh. <sup>12</sup>And having been instructed by God in a dream not to return to Herod, they departed another way into their own country.

<sup>13</sup>Now they having departed, behold an angel of the Lord appears in a dream to Joseph, saying, “Arise, take the young Child and His mother and flee into Egypt, and stay there until I speak to you; for Herod (is) about to seek the young Child to destroy Him.” <sup>14</sup>and having arisen, he took the young Child and His mother by night, and withdrew into Egypt. <sup>15</sup>And He was there until the death of Herod, in order that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called My Son.” <sup>16</sup>Then Herod, having seen that he was tricked by the wise men, was furious, and having sent forth he killed all the male infants in Bethlehem and in all of her borders, from two years (old) and under, according to the exact time which he inquired from the wise men. <sup>17</sup>Then was fulfilled that which was spoken through Jeremiah the prophet saying, <sup>18</sup>”A voice was heard in Ramah, wailing and weeping, and great mourning, Rachel weeping (for) her children, and she would not be comforted, because they are not.

<sup>19</sup>But Herod having died, behold an angel of the Lord appears in a dream to Joseph in Egypt saying, <sup>20</sup>”Having risen, take the young Child and His mother and go into (the) land of Israel, for they have died who were seeking the



the life of the young Child.” <sup>21</sup>And arising, he took the young Child and His mother, and came into (the) land of Israel. <sup>22</sup>But having heard that Archelaus rules over Judea in place of his father Herod, he was afraid to go there. And having been instructed by God in a dream, he withdrew into the regions of Galilee. <sup>23</sup>And he came (and) dwelt in a city called Nazareth. Thus was fulfilled that which was spoken through the prophet: “He shall be called a Nazarene.”

**3** And in those days John the Baptist comes preaching in the wilderness of Judea, saying, <sup>2</sup>“You repent for the Kingdom of the Heavens is at hand. <sup>3</sup>For this is He who was spoken of by Isaiah the prophet, saying, “A voice crying in the wilderness, you prepare the way of the Lord, you make straight His paths.”

<sup>4</sup>Now John himself had clothes from the hair of a camel, and a belt of leather around his waist, and his food was locusts and wild honey.

<sup>5</sup>Then went out to him Jerusalem, and all Judea, and all the regions around the Jordan. <sup>6</sup>And they were baptized in the Jordan by him, confessing their sins. <sup>7</sup>And having seen many of the Pharisees and Sadducees coming to his baptism, he said to them, “Offspring of vipers, who warned you to flee from the coming wrath? <sup>7</sup>Therefore you produce fruits worthy of repentance. <sup>9</sup>And do not think to say among yourselves, we have Abraham as a father. For I say to you that God is able from these stones to raise up children to Abraham. <sup>10</sup>And already the ax lies at the root of the trees; therefore every tree not producing good fruit is cut down and cast into the fire. <sup>11</sup>I indeed baptize you in water for repentance; but the One who comes after me is stronger than I, whose sandals I am not fit to carry. He shall baptize you in the Holy Spirit and fire,

<sup>12</sup>Whose winnowing shovel is in His hand, and He shall thoroughly cleanse His threshing-floor and shall gather together His wheat into the barn; but the chaff He shall burn with unquenchable fire.”

<sup>13</sup>Then comes Jesus from Galilee to the Jordan to John to be baptized by him. <sup>14</sup>But John was restraining Him saying, “I have need to be baptized by You, and You come to me?” <sup>15</sup>And having answered, Jesus said to him, “You permit (it) now, for it is thus proper for us to fulfill all righteousness.” Then he permitted Him. <sup>16</sup>And having been baptized, Jesus immediately went up from the water, and behold the Heavens were opened to Him. And He saw the Spirit of God descending as a dove, and coming upon Him. <sup>17</sup>And behold a voice out of the Heavens, saying, “This is My Beloved Son in whom I am well pleased.”

**4** Then Jesus was led up into the wilderness by the Spirit, to be tempted by the Devil. <sup>2</sup>And, having fasted forty days and forty nights, afterwards He hungered. <sup>3</sup>And having come to Him the tempter said, “If you are the Son of God, speak in order that these stones might become bread.” <sup>4</sup>But He having answered, said, “It has been written, ‘A man shall not live by bread only, but by every word that proceeds from (the) mouth of God.’” <sup>5</sup>Then the Devil takes Him into the holy city, and places Him upon the top of the temple, <sup>6</sup>and says to Him, “If You are (the) Son of God, cast Yourself down: For it has been written, “He shall command His angels concerning You, and they will lift You on (their) hands lest You strike Your foot against a stone.’” <sup>7</sup>Jesus said to him, “Again, it has been written; you shall not tempt the Lord your God.” <sup>8</sup>Again the Devil takes Him into an exceeding high mountain, and shows to Him all the kingdoms of

the world, and the glory of them. <sup>9</sup>And he said to Him, "I will give to You all these (things) if You having fallen down worship me." <sup>10</sup>Then Jesus said to him, "Begone Satan, for it has been written; you shall worship the Lord your God and Him only you shall serve.'" <sup>11</sup>Then the Devil leaves Him, and behold angels came and ministered to Him.

<sup>12</sup>But Jesus having heard that John was delivered up, He withdrew into Galilee. <sup>13</sup>And having left Nazareth, He came and settled in Capernaum beside the sea in the regions of Zebulun and Naphtali; <sup>14</sup>in order that it might be fulfilled which was spoken by Isaiah the prophet, saying, <sup>15</sup>"Land of Zebulun and land of Naphtali, by way of (the) sea on the other side of the Jordan, Galilee of the nations; <sup>16</sup>The people who are sitting in darkness have seen a great light; and to those sitting in (the) region and shadow of death, to them has the Light arisen."

<sup>17</sup>From that time Jesus began to preach and to say, "Repent, for the Kingdom of the Heavens is at hand."

<sup>18</sup>And Jesus walking by the Sea of Galilee saw two brothers, Simon called Peter and Andrew his brother, casting a casting-net into the sea, for they were fishermen. <sup>19</sup>And He says to them, "Come after Me, and I will make you fishers of men." <sup>20</sup>And immediately leaving the nets they followed Him. <sup>21</sup>And having gone forward from there He saw two other brothers, James the (son) of Zebedee, and John his brother, in the boat with Zebedee, their father, mending their nets; and He called them. <sup>22</sup>And immediately leaving the boat and their father they followed Him.

<sup>23</sup>And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom, and healing every disease and every sickness among the people. <sup>24</sup>And His fame went out into all Syria. And they

brought to Him all those having illness, suffering various diseases and torments, and demoniacs, and lunatics, and paralytics; and He healed them.

<sup>25</sup>And many crowds followed with Him from Galilee, and Decapolis, and Jerusalem, and Judea, and on the other side of the Jordan.

**5** And having seen the crowds, He went up into the mountain, and having sat down His disciples came to Him. <sup>2</sup>And having opened His mouth He taught them saying,

<sup>3</sup>"Blessed (are) the poor in spirit because theirs is the Kingdom of the Heavens; <sup>4</sup>Blessed (are) the mourners because they shall be comforted;

<sup>5</sup>Blessed (are) the meek because they shall inherit the earth; <sup>6</sup>Blessed (are) the ones hungering and thirsting for righteousness because they shall be satisfied;

<sup>7</sup>Blessed (are) the merciful because they shall receive mercy; <sup>8</sup>Blessed (are) the pure in heart because they shall see God; <sup>9</sup>Blessed (are) the peacemakers because they shall be called sons of God; <sup>10</sup>Blessed (are) those who have been persecuted for the sake of righteousness because theirs is the Kingdom of the Heavens; <sup>11</sup>Blessed are you when they shall reproach and shall persecute you, and say every evil word against you falsely for My sake; <sup>12</sup>You rejoice and be exceedingly glad, because your reward in the Heavens (is) great, for they in the same way persecuted the prophets who (were) before you.

<sup>13</sup>You are the salt of the earth, but if the salt has become tasteless, with what shall it be salted, for it no longer has any power except to be cast outside, and to be trodden underfoot by men.

<sup>14</sup>You are the light of the world, a city sitting upon a mountain is not able to be hidden. <sup>15</sup>And they do not light a lamp and place it under the corn-measure, but upon the lampstand, and it gives light to

all those in the house. <sup>16</sup>Let your light thus shine before men, so that they may see your good works and may glorify your Father Who (is) in the Heavens.

<sup>17</sup>Do not think that I came to destroy the Law or the Prophets; I did not come to destroy but to fulfill. <sup>18</sup>For truly I say to you, until the heaven and the earth pass away, one jot or one tittle shall in no wise pass from the law until all come to pass.

<sup>19</sup>Therefore, whoever may break one of these least commandments, and teaches men thus, he shall be called the least in the Kingdom of the Heavens; but whoever does and teaches (them), the same shall be called great in the Kingdom of the Heavens. <sup>20</sup>For I say to you that except your righteousness greatly exceeds (that) of the Scribes and Pharisees, you shall in no wise enter into the Kingdom of the Heavens.

<sup>21</sup>You have heard that it was said to the ancients, 'Do not murder, and whoever should murder shall be liable to the Judgement.' <sup>22</sup>But I say to you that every one who is angry with his brother without cause, shall be liable to the Judgement. And whoever may say to his brother, Raca, shall be liable to the Council. And whoever may say, Fool, shall be liable to hell of fire.

<sup>23</sup>Therefore if you bring your gift to the altar, and there remember that your brother has something against you, <sup>24</sup>leave there your gift before the altar, and go, first be reconciled to your brother, and then go offer your gift. <sup>25</sup>Be agreeable quickly with your adversary while you are with him in the way, lest the adversary deliver you to the Judge, and the Judge deliver you to the officer, and you be cast into prison. <sup>26</sup>Truly I say to you, you shall not go out from there until you have paid the last kodrantes.

<sup>27</sup>You have heard that it was said to the ancients, "Do not commit adultery". <sup>28</sup>But I say to you, that every one who

looks at a woman to lust after her has already committed adultery with her in his heart. <sup>29</sup>And if your right eye causes you to sin, pluck it out and cast (it) from you. For it is profitable to you that one of your members should be destroyed, and not that your whole body be cast into hell. <sup>30</sup>And if your right hand causes you to sin, cut it off and cast it from you. For it is profitable to you that one of your members should be destroyed, and not that your whole body be cast into hell. <sup>31</sup>And it was said, 'Whoever may put away his wife, let him give her a bill of divorce'. <sup>32</sup>But I say to you that whoever may put away his wife, except for the cause of fornication makes her to commit adultery, and whoever may marry her put away, commits adultery.

<sup>33</sup>Again, you have heard that it was said to the ancients, 'Do not swear falsely, but you shall discharge to the Lord your oaths'. <sup>34</sup>But I say to you not to swear (at) all, neither by Heaven because it is the throne of God, <sup>35</sup>neither by earth because it is the footstool of His feet, nor by Jerusalem because it is the city of the great King, <sup>36</sup>nor by your head should you swear, because you are not able to make one hair white or black. <sup>37</sup>But let your word be yes, yes, no, no. And what is more than these is from evil.

<sup>38</sup>You heard that it was said, 'An eye for an eye and a tooth for a tooth'. <sup>39</sup>But I say to you not to resist evil; but whoever strikes you on the right cheek, turn to him also the other. <sup>40</sup>And to the (one) who wishes to sue you, and to take your undergarment, give to him also the outer-garment. <sup>41</sup>And whoever shall compel you to go one mile, go with him two.

<sup>42</sup>Give to the (one) who asks you, and do not turn away the (one) who wishes to borrow from you.

<sup>43</sup>You heard that it was said, 'You shall love your neighbor and you shall

hate your enemy'. <sup>44</sup>But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you and persecute you, <sup>45</sup>so that you may be sons of your Father in the Heavens; because He causes His sun to rise on the evil and the good, and He sends rain on the just and the unjust. <sup>46</sup>For if you love those who love you, what reward do you have? Do not also the tax-collectors do the same? <sup>47</sup>And if you greet your brothers only what more do you do? Do not also the tax-collectors do thus? <sup>48</sup>Therefore you shall be perfect just as your Father Who is in the Heavens is perfect.

**6** Take heed not to do your alms-giving before men, to be seen of them, or else you have no reward from your Father Who is in the Heavens. <sup>2</sup>Therefore, when you do almsgiving, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, 'They have their reward'. <sup>3</sup>But when you do alms-giving, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your almsgiving may be in secret, and your Father Who sees in secret shall Himself pay you back openly.

<sup>5</sup>And when you pray, you shall not be as the hypocrites, because they love to pray standing in the synagogues and on the corners of the streets, so that they may be seen by men. Truly I say to you, that they have their reward. <sup>6</sup>But you, when you pray, enter into your secret room, and having shut your door, pray to your Father Who is in secret, and your Father Who sees in secret shall pay you back openly. <sup>7</sup>And when you pray, do not use vain repetitions as the nations do, for they think that they shall be heard in their much speaking. <sup>8</sup>Therefore do not be like them, for your

Father knows what you have need of before you ask Him. <sup>9</sup>Therefore you pray like this, 'Our Father Who (is) in the Heavens, let Your Name be holy, <sup>10</sup>let Your Kingdom come, let Your will be done also on the earth, as it is in Heaven, <sup>11</sup>give to us today our daily bread, <sup>12</sup>and forgive us our debts as we also forgive those who are indebted to us, <sup>13</sup>and do not bring us into temptation, but rescue us from evil, because Yours is the Kingdom and the power and the glory unto the ages, Amen.'

<sup>14</sup>For if you forgive men their trespasses your Heavenly Father shall also forgive you; <sup>15</sup>but if you do not forgive men their trespasses, neither shall your Father forgive your trespasses. <sup>16</sup>And when you fast, do not be as the hypocrites with a sad countenance; for they disfigure their faces that they may be seen fasting by men. Truly I say to you, that they have their reward. <sup>17</sup>But (when) fasting, anoint your head and wash your face, <sup>18</sup>so that you may not be seen fasting to men, but by your Father Who (is) in secret; and your Father Who sees in secret shall pay you back openly.

<sup>19</sup>Do not treasure up for yourselves treasures upon the earth, where moth and corrosion consumes, and where thieves dig through and steal. <sup>20</sup>But treasure up for yourselves treasures in Heaven, where neither moth nor corrosion consumes, and where thieves do not dig through nor steal. <sup>21</sup>For where your treasure is, there your heart will be also. <sup>22</sup>The lamp of the body is the eye. If therefore your eye is sound, your whole body shall be enlightened. <sup>23</sup>But if your eye is evil, then your whole body shall be dark. Therefore if the light which is in you is darkness, how great the darkness.

<sup>24</sup>No one is able to serve two lords, for either he will hate the one and love the other, or he will cleave to one and despise the other. You are not able to

serve God and riches. <sup>25</sup>Because of this I say to you, do not be anxious for your life, what you should eat and what you should drink, nor yet for your body, what you should put on. Is not the life more than food, and the body more than clothing? <sup>26</sup>You look at the birds of the heaven, that they do not sow, neither do they reap nor gather into store-houses, but your Heavenly Father feeds them. Are you not much better than they? <sup>27</sup>And which of you being anxious is able to add one span to his life? <sup>28</sup>And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not work, neither do they make clothes; <sup>29</sup>but I say to you that Solomon in all his glory was not clothed as one of these.

<sup>30</sup>But if God so clothes the grass of the field, [which is today and tomorrow is cast into the oven], shall he not much more clothe you? O you of little faith!

<sup>31</sup>Therefore, do not be anxious, saying, what should we eat, or what should we drink, or, what are we to be clothed with? <sup>32</sup>For the nations diligently seek all these. For your Heavenly Father knows that you have need of all these. <sup>33</sup>But seek first the Kingdom of God and His righteousness, and all these shall be added to you. <sup>34</sup>Therefore, do not be anxious for the morrow, for the morrow shall be anxious about the (things) of itself. (Each) day (has) enough evil of its own.

**7** Do not judge, in order that you may not be judged, <sup>2</sup>for with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured back to you. <sup>3</sup>And how do you see the twig in your brother's eye, but do not perceive a log in your eye? <sup>4</sup>Or how will you say to your brother, 'permit (me) to cast out the twig from your eye,' and behold the log (is) in your eye. <sup>5</sup>Hypocrite, cast out first the

log from your eye, and then you shall see clearly to cast out the twig from your brother's eye. <sup>6</sup>Do not give that which (is) holy to dogs, neither cast your pearls before swine, lest they may trample them under with their feet, and having turned they may tear you to pieces.

<sup>7</sup>Keep asking and it shall be given to you; keep seeking and you shall find; keep knocking and it shall be opened to you. <sup>8</sup>For everyone who keeps asking receives, and the (one) who keeps seeking finds, and to the (one) who keeps knocking it shall be opened. <sup>9</sup>Or what man is there of you, who if his son would ask (of him) bread, will give to him a stone? <sup>10</sup>And if he would ask a fish, will give to him a serpent? <sup>11</sup>Therefore, if you being evil, know to give good gifts to your children, how much more shall your Father Who (is) in the Heavens give good (things) to those who ask Him? <sup>12</sup>Therefore, all (things) whatsoever you may wish that men should do to you, in like manner also you do to them; for this is the Law and the Prophets.

<sup>13</sup>You enter through the narrow gate because the gate (is) wide and the way (is) broad which leads into utter destruction, and many are those entering through it; <sup>14</sup>because the gate is narrow and the way is narrow which leads to life and they are few who are finding it.

<sup>15</sup>And be on your guard against false prophets who come to you in sheep's clothing, but within they are ravening wolves. <sup>16</sup>From their fruits you shall fully know them. Neither do they gather up grapes from thorn bushes, or figs from thistles. <sup>17</sup>So every good tree produces good fruits, but the corrupt tree produces bad fruits. <sup>18</sup>A good tree is not able to produce bad fruits, nor (is) a corrupt tree (able) to produce good fruits. <sup>19</sup>Every tree not producing good fruit is cut down, and is cast into the fire. <sup>20</sup>Therefore, from their fruits you shall

fully know them.

<sup>21</sup>Not everyone who says to Me, Lord, Lord shall enter into the Kingdom of the Heavens, but the one who is doing the will of My Father who (is) in the Heavens. <sup>22</sup>Many shall say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, and in Your name we cast out demons, and in Your name we have done many powerful things?' <sup>23</sup>and then I will confess to them, 'I never knew you; depart from Me, those who are working lawlessness.'

<sup>24</sup>Therefore, everyone who hears these words of mine and does them, I will liken him to a wise man who built his house upon the rock. <sup>25</sup>And the rain came down, and the floods came, and the winds blew and beat against that house, and it did not fall for it had been founded upon the rock. <sup>26</sup>And everyone who hears these words, and does not do them, shall be likened to a foolish man who built his house upon the sand. <sup>27</sup>And the rain came down and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it."

<sup>28</sup>And it came to pass, when Jesus finished these words, the crowds were amazed at his teaching. <sup>29</sup>For He was teaching them as having authority and not as the scribes.

**8** And He having come down from the mountain, many crowds followed Him. <sup>2</sup>And behold a leper having come, was doing Him homage, saying, "Lord, if You will, You are able to cleanse me." <sup>3</sup>And having stretched forth His hand, Jesus touched him, saying, "I will, be cleansed." And immediately he was cleansed of the leprosy. <sup>4</sup>And Jesus says to him, "See (that) you tell no one, but go show yourself to the priest, and offer the gift which Moses commanded for a witness to them."

<sup>5</sup>And Jesus having entered into

Capernaum, a centurion came to Him begging Him, <sup>6</sup>and saying, "Lord, my servant, a paralytic lies in the house being grievously tormented. <sup>7</sup>And Jesus says to him, "I will come and heal him."

<sup>8</sup>But having answered, the centurion said, "Lord, I am not worthy that you should enter under my roof; but only speak (the) word, and my servant shall be healed.

<sup>9</sup>For I am also a man under authority, having under myself soldiers, and I say to this one, 'Go', and he goes, and to another, 'Come', and he comes; and to my slave, 'Do this' and he does." <sup>10</sup>And Jesus having heard, He marveled, and said to those following, "Truly I say to you, I have not found even in Israel such great faith. <sup>11</sup>And I say to you, that many shall come from East and West and shall recline with Abraham and Isaac and Jacob in the Kingdom of the Heavens. <sup>12</sup>But the sons of the Kingdom shall be cast out into outer darkness; there shall be the weeping and the gnashing of teeth." <sup>13</sup>And Jesus said to the centurion, "Go, and as you believed so let it be to you." And his servant was healed in that hour.

<sup>14</sup>And Jesus having come into the house of Peter, He saw his mother-in-law lying down and with a fever.

<sup>15</sup>And He touched her hand and the fever left her; and she arose and served them.

<sup>16</sup>And evening having come, they brought to Him many demoniacs; and He cast out the spirits with a word, and He healed all those who were sick, <sup>17</sup>so that it might be fulfilled which was spoken by the prophet Isaiah, saying, "He took our sicknesses and He bore (our) diseases." <sup>18</sup>Now Jesus having seen the great crowds around Him, gave orders to go to the other side. <sup>19</sup>And having come near, a certain scribe said to Him, "Teacher, I will follow You wherever You may go." <sup>20</sup>And Jesus says to him,

“The foxes have holes and the birds of heaven have nests, but the Son of Man does not have where He may lay the Head.” <sup>21</sup>And another of His disciples said to Him, “Permit me first to go and bury my father.” <sup>22</sup>But Jesus said to him, “Follow me and leave the dead to bury their own dead.”

<sup>23</sup>And He having entered into the boat His disciples followed Him. <sup>24</sup>And behold a great tempest arose in the sea, so that the boat was being covered by the waves. But He was sleeping. <sup>25</sup>And His disciples, coming to (Him) aroused Him, saying, “Lord, save us, we are perishing.” <sup>26</sup>And He says to them, “Why are you fearful? O (you) of little faith!” Then having arisen, He rebuked the wind and the sea, and there was a great calm. <sup>27</sup>And the men marveled, saying, “What manner of man is this, that even the winds and the sea obey Him?”

<sup>28</sup>And He having come to the other side, into the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, exceedingly fierce, so that no one was able to pass by that way. <sup>29</sup>And behold, they cried out saying, “What (is it) to us and to You, Jesus Son of God. Have You come before time to torment us?” <sup>30</sup>And at a great distance from them was a herd of many swine grazing. <sup>31</sup>And the demons begged Him, saying, “If You cast us out, permit us to go away into the herd of swine.” <sup>32</sup>And He said to them, “Go”. And they came out and went away into the herd of swine. And behold the whole herd rushed down the precipice into the sea and died in the waters. But those who were grazing (them) fled, and having gone forth into the city they proclaimed all (things), and the (things) of the demoniacs. And behold all the city went out to meet with Jesus, and having seen Him, they begged that He might depart from their borders.

**9** And having entered into the boat, He crossed over and came into His own

city. <sup>2</sup>And behold, they brought to Him a paralytic, lying upon a bed. And Jesus having seen their faith, said to the paralytic, “Be of good cheer, son, your sins have been forgiven.” <sup>3</sup>And behold, some of the scribes said within themselves, “This (one) blasphemes.” <sup>4</sup>And Jesus having known their thoughts, said, “Why do you think evil in your hearts? <sup>5</sup>For which is easier to say, your sins have been forgiven, or to say, arise and walk? <sup>6</sup>But in order that you may know that the Son of Man has authority on earth to forgive sins;” [then He says to the paralytic], “Having arisen, take up your bed and go to your house.” <sup>7</sup>And having arisen He departed to His house. <sup>8</sup>But the crowds having seen (it), they marveled and glorified God who gave such authority to men.

<sup>9</sup>And Jesus passing by from that place saw a man sitting at the tax-office, called Matthew, and says to him, “Follow me,” and having arisen he followed Him.

<sup>10</sup>And it came to pass as He was reclining in the house, and behold, also many tax-collectors and sinners having come, were reclining with Jesus and His disciples. <sup>11</sup>And the Pharisees having seen (it), said to His disciples, “Why does your teacher eat with tax-collectors and sinners?” <sup>12</sup>But Jesus having heard, said to them, “Those who are healthy have no need of a doctor, but those who are sick. <sup>13</sup>But having gone, learn what (this) is, I desire mercy, and not sacrifice, for I came not to call the righteous but sinners to repentance.”

<sup>14</sup>Then the disciples of John came to Him saying, “Why do we and the Pharisees fast much, and Your disciples do not fast?” <sup>15</sup>And Jesus said to them, “Are the sons of the bridechamber able to fast as long as the bridegroom is with them? But (the) days shall come when the Bridegroom shall be taken from them, and then they shall fast. <sup>16</sup>And no

one puts a piece of unfinished cloth on an old garment for the fullness of it takes away from the garment, and a tear becomes worse. <sup>17</sup>Neither do they put new wine into old wineskins, and if so, the wineskins are torn to pieces, and the wine is poured out, and the wineskins shall be destroyed. But they put new wine into new wineskins, and both are preserved."

<sup>18</sup>While He was speaking these (things) to them, behold, one came, a ruler, giving Him homage, saying, "My daughter has just died, but come, place your hand upon her and she shall live."

<sup>19</sup>And having arisen, Jesus and His disciples followed him. <sup>20</sup>And behold, a woman who had a hemorrhage (for) twelve years came near behind and touched the fringe of His garment. <sup>21</sup>For she was saying within herself, "If only I may touch His garment I shall be made whole." <sup>22</sup>And Jesus having turned and having seen her said, "Be of good cheer, daughter, your faith has made you whole." And the woman was made whole from that hour.

<sup>23</sup>And Jesus having come into the house of the ruler, and having seen the flute-players and the crowd lamenting, He says to them, "Withdraw, for the girl did not die, but is sleeping." And they were deriding Him. <sup>25</sup>But when the crowd was put out, He having entered took hold of her hand and the girl was raised up.

<sup>26</sup>And this report went out into all that land.

<sup>27</sup>And Jesus passing on from there, two blind (men) followed Him, crying out and saying, "Have mercy on us, Son of David." <sup>28</sup>And having come into the house, the blind (men) came to him and Jesus said to them, "Do you believe that I am able to do this?" They say to Him, "Yes, Lord." <sup>29</sup>Then He touched their eyes saying, "Let it be to you according to your faith."

<sup>30</sup>And their eyes were opened. And Jesus sternly charged them, saying, "See (that you) let no one know. <sup>31</sup>But going out they published Him abroad in all that land.

<sup>32</sup>And as they were departing, behold they brought to Him a dumb man, a demoniac. <sup>33</sup>And the demon having been cast out, the dumb man spoke. And the crowds marveled saying, "Never was anything seen like this in Israel." <sup>34</sup>But the Pharisees were saying, "By the prince of the demons He casts out the demons."

<sup>35</sup>And Jesus went about all the cities and the villages, teaching in their synagogues and preaching the gospel of the Kingdom, and He was healing every disease and every malady among the people. <sup>36</sup>But having seen the crowds He was moved with compassion concerning them because they were exhausted and scattered as sheep having no shepherd. <sup>37</sup>Then He says to His disciples, "The harvest truly (is) great, but the workers are few, <sup>38</sup>pray therefore the Lord of the harvest that He may send workers into His harvest.

**10** And having called to Him His twelve disciples, He gave to them authority over unclean spirits, so as to cast them out, and to heal every disease and every malady. <sup>2</sup>And the names of the twelve apostles are these: First, Simon who is called Peter, and Andrew his brother; James the (son) of Zebedee, and John his brother; <sup>3</sup>Philip, and Bartholomew, Thomas, and Matthew the Tax-collector; James, the (son) of Alphaeus, and Lebbeus who was surnamed Thaddeus; <sup>4</sup>Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

<sup>5</sup>These twelve Jesus sent out, having commanded them, saying, "Do not enter into (the) way of the nations, and do not enter into a city of (the) Samaritans;



<sup>6</sup>But rather go to the lost sheep of the house of Israel. <sup>7</sup>And as you go, preach, saying, the Kingdom of the Heavens has come near. <sup>8</sup>Heal the sick, cleanse lepers, raise the dead, cast out demons. Freely you received, freely give. <sup>9</sup>Do not get gold, nor silver, nor copper for your belts, <sup>10</sup>nor a wallet for (your) journey, neither two tunics nor sandals, neither staffs; for the worker is worthy of his food. <sup>11</sup>And into whatever city or village you may enter, search out who in it is worthy. You remain there until you should depart. <sup>12</sup>And when you come into the house, greet it. <sup>13</sup>And if indeed the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. <sup>14</sup>And whoever may not receive you nor hear your words, as you go out of that house or city, shake off the dust of your feet.

<sup>15</sup>Truly I say to you, it shall be easier for the land of Sodom and Gomorrah in (the) day of judgement than (for) that city.

<sup>16</sup>Behold I am sending you out as sheep in (the) midst of wolves. Therefore, be wise as serpents and as sincere as doves. <sup>17</sup>But guard yourselves from men, for they shall deliver you up to sanhedrins, and they shall flog you in their synagogues. <sup>18</sup>And you shall also be led before governors and kings for My sake, for a witness to them and to the nations. <sup>19</sup>But when they deliver you up, do not be anxious how or what you may speak, for it shall be given to you in that hour what you may speak; <sup>20</sup>For you are not those who speak, but the Spirit of your Father which speaks in you. <sup>21</sup>And brother shall deliver brother to death, and father, child, and children shall rise up against parents and put them to death. <sup>22</sup>And you shall be hated by all because of My name; but the one who endures to (the) end shall be saved. <sup>23</sup>But when they persecute you in this city, flee to another; for truly I say to

you, you shall by no means finish (going through) the cities of Israel until the Son of Man has come. <sup>24</sup>A disciple is not above the teacher, nor a slave above his lord. <sup>25</sup>It is sufficient for the disciple that he be as his teacher, and the slave as his lord. If they call the master of the house Beelzebub, how much more the (members) of his household? <sup>26</sup>Therefore you should not fear them, for nothing is hid which shall not be revealed, and secret which shall not be known. <sup>27</sup>What I say to you in the dark, you speak in the light; and what you hear in the ear, proclaim upon the housetops. <sup>28</sup>And you should have no fear from those who kill the body, but are not able to kill the soul; but you should rather fear the One who is able also to destroy both soul and body in hell. <sup>29</sup>Are not two sparrows sold for an assarion? And one of them shall not fall upon the ground without your Father.

<sup>30</sup>But even the hairs of your head are all numbered. <sup>31</sup>Therefore, you should not fear; you are more valuable than many sparrows. <sup>32</sup>Therefore, anyone whoever shall confess Me before men, I will also confess him before My Father Who is in the Heavens. <sup>33</sup>But whoever may deny Me before men, I will also deny him before My Father Who (is) in the Heavens. <sup>34</sup>Do not think that I came to bring peace upon the earth; I did not come to bring peace but a sword. <sup>35</sup>For I came to set at variance a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, <sup>36</sup>and a man's enemies (shall be) those of his own household. <sup>37</sup>The (one) who loving father or mother more (than) Me is not worthy of Me, and the (one) loving son or daughter more (than) Me is not worthy of Me. <sup>38</sup>And who(ever) does not take up his cross and follow after Me is not worthy of Me.

<sup>39</sup>The (one) who finding his life shall lose it, and the (one) having lost his life

for my sake shall find it.

<sup>40</sup>The one receiving you receives Me, and the (one) receiving Me receives the (One) Who sent Me.

<sup>41</sup>The (one) receiving a prophet in (the) name of a prophet shall receive a prophet's reward; and the (one) receiving a righteous (one) in (the) name of a righteous (one) shall receive (the) reward of a righteous (one). <sup>42</sup>And whoever should give drink to one of these little ones, only a cup of cold (water) in the name of a disciple, truly, I say to you, he shall not at all lose his reward."

**11** And it came to pass, when Jesus finished giving orders to His twelve disciples, He departed from there to teach and to preach in their cities.

<sup>2</sup>But John having heard in prison the works of Christ, (and) having sent two of his disciples, <sup>3</sup>(one) said to Him, "Are you the coming One, or may we look for another?" <sup>4</sup>And having answered Jesus said to them, "Having gone, tell John what you hear and see.

<sup>5</sup>The blind are receiving sight, and the lame are walking, lepers are being cleansed, and the deaf are hearing, the dead are being raised, and the poor are receiving the good news. <sup>6</sup>And blessed is anyone (who) shall not be offended in Me."

<sup>7</sup>And as these were departing, Jesus began to say to the crowds concerning John, "What did you go out into the wilderness to see? A reed being shaken by the wind? <sup>8</sup>But what did you go out to see? A man who was clothed in soft clothing? Behold, those who wear soft clothing are in the houses of kings, <sup>9</sup>but what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. <sup>10</sup>For this is (the one) about whom it has been written, 'Behold I send My messengers before Your face, who shall prepare Your way before You.'

<sup>11</sup>Truly I say to you, there has not arisen

among (those) born of women a greater than John the Baptist. But the smallest in the Kingdom of the Heavens is greater than he. <sup>12</sup>And from the days of John the Baptist until now, the Kingdom of the Heavens is being taken violently, and the violent snatch it away. <sup>13</sup>For all the Prophets and the Law prophesied until John. <sup>14</sup>And if you are willing to receive (it), he is Elijah who (is) about to come, <sup>15</sup>the (one) who has ears to hear, let him hear. <sup>16</sup>But to what shall I liken this generation? It is like children sitting in the market-places and calling to their companions, <sup>17</sup>and saying, 'We piped to you and you did not dance, we mourned to you and you did not lament.' <sup>18</sup>For John came neither eating nor drinking, and they say, 'He has a demon'. <sup>19</sup>The Son of Man came eating and drinking, and they say, 'Behold, a man, a glutton and a wine-bibber, a friend of tax-collectors and of sinners.' and wisdom was justified of her children."

<sup>20</sup>Then He began to upbraid the cities in which most of His mighty deeds were done because they did not repent. <sup>21</sup>"Woe, to you, Chorazin, woe to you Bethsaida because if the mighty deeds which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup>But I say to you, it shall be more bearable for Tyre and Sidon in the day of judgement than for you. <sup>23</sup>And you, Capernaum who has been exalted to Heaven shall be cast down to Hades; because if the mighty deeds which were done in you had been done in Sodom, it would have remained until this day. <sup>24</sup>But I say to you, it shall be more bearable for the land of Sodom in (the) day of judgement than for you.

<sup>25</sup>Having answered at that time, Jesus said, "I thank You, Father, Lord of Heaven and of earth, because you hid these things from the shrewd and intelligent and revealed them unto babes.

<sup>26</sup>Yes, Father, because in this way it was pleasing before You. <sup>27</sup>All (things) were given over to Me by My Father, and no one knows the Son except the Father, neither does anyone know the Father except the Son, and to whomever the Son plans to reveal (Him). <sup>28</sup>Come to Me all those who are toiling and are being burdened, and I will give you rest. <sup>29</sup>Take My yoke upon you and learn from Me because I am meek and lowly in heart; and you shall find rest to your souls, <sup>30</sup>for My yoke is easy and My burden is light.

**12** At that time Jesus went through the grain-fields on the sabbaths; and His disciples were hungry and they began to pluck the ears of corn and to eat. <sup>2</sup>And the Pharisees who saw (it) said to Him, "Behold, your disciples are doing what is not lawful to do on a sabbath." <sup>3</sup>But He said to them, "Have you not read what David did when he himself was hungry and those with him? <sup>4</sup>How he entered into the house of God and ate the shewbread, which was not lawful for him to eat, nor for those with him, except for the priests only? <sup>5</sup>Or, have you not read in the Law, that the priests on the sabbaths profane the sabbath and are not guilty? <sup>6</sup>But I say to you, that a greater than the temple is here. <sup>7</sup>but if you knew what (this) is, 'I desire mercy and not sacrifice', you would not have condemned the guiltless. <sup>8</sup>For the Son of Man is also Lord of the sabbath.

<sup>9</sup>And having departed from there, He came into their synagogue. <sup>10</sup>And behold, there was a man having the hand withered. And they asked Him saying, "Is it lawful to heal on the sabbath?" [in order that they may accuse Him.] <sup>11</sup>But He said to them, "What man will (there) be of you, who will have one sheep, and if this (one) falls into a ditch on the sabbaths, will he not lay hold of it and lift it

out? <sup>12</sup>Therefore, how much more valuable a man than a sheep. Therefore, it is lawful to do good on the sabbaths." <sup>13</sup>Then He says to the man, "Stretch forth your hand," and he stretched it forth, and it was restored whole as the other.

<sup>14</sup>But the Pharisees having gone out took counsel against Him, how they might destroy Him. <sup>15</sup>But Jesus having known (this) withdrew from there, and many crowds followed Him; and He healed them all, <sup>16</sup>and charged them in order that they may not make Him known, <sup>17</sup>so that it may be fulfilled which was spoken through Isaiah the prophet, saying, <sup>18</sup>"Behold, My Child Whom I chose, My Beloved, in Whom My soul is well-pleased, I will put My Spirit upon Him, and He shall proclaim judgement to the nations. <sup>19</sup>He shall not strive nor cry aloud, neither shall anyone hear His voice in the streets. <sup>20</sup>A broken reed shall He not break off, and a smoking flax He shall not quench, until He sends forth judgement unto victory. <sup>21</sup>And in His name the nations shall hope."

<sup>22</sup>Then a blind and dumb demoniac was brought to Him, and He healed him so that the blind and dumb both spoke and saw. <sup>23</sup>And all the crowds were amazed and said, "Is not this the Son of David?" <sup>24</sup>But the Pharisees having heard (it) said, "This one does not cast out the demons except by Beelzebub the prince of the demons." <sup>25</sup>But Jesus knowing their thoughts said to them, "Every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand. <sup>26</sup>And if Satan casts out Satan he is divided against himself; therefore, how then shall his kingdom stand? <sup>27</sup>And if I by Beelzebub cast out demons, by whom do your sons cast them out? Because of this they shall be your judges. <sup>28</sup>But if by the Spirit of

God I cast out the demons, then the Kingdom of God has come upon you. <sup>29</sup>Or, how is anyone able to enter into the house of the strong (one) and plunder his goods, unless he first binds the strong (one), and he shall plunder his house? <sup>30</sup>The (one) who is not with Me is against Me, and the (one) who is not gathering with Me scatters abroad. <sup>31</sup>Because of this I say to you, every sin and blasphemy shall be forgiven to men, but the blasphemy of the Spirit shall not be forgiven to men. <sup>32</sup>And whoever may speak a word against the Son of Man, it shall be forgiven him. But whoever may speak a word against the Holy Spirit it shall not be forgiven him, neither in this age nor the coming (age). <sup>33</sup>Either you make the tree good and its fruit good, or you make the tree corrupt and its fruit corrupt; for the tree is known by the fruit.

<sup>34</sup>Generation of vipers, how are you able to speak good (things), being evil? For out of the abundance of the heart the mouth speaks. <sup>35</sup>The good man out of the good treasure of the heart brings forth the good, and the evil man out of the evil treasure brings forth evil. <sup>36</sup>And I say to you, that every idle word which men shall speak, they shall give account of it in (the) day of judgement. <sup>37</sup>For by your words you shall be justified, and by your words you shall be condemned."

<sup>38</sup>Then some of the scribes and Pharisees answered, saying, "Teacher, we wish to see a sign from you." <sup>39</sup>But having answered He said to them, "An evil and adulterous generation seeks a sign, and no sign shall be given to it except the sign of the prophet Jonah. <sup>40</sup>For as Jonah was in the belly of the sea-monster three days and three nights so shall the Son of Man be in the heart of the earth three days and three nights. <sup>41</sup>(The) men of Ninevah shall rise up in the judgement with this generation and shall condemn it because they repented

at the preaching of Jonah, and behold, a greater than Jonah is here. <sup>42</sup>(The) queen of the South shall rise up in the judgement with this generation and condemn it because she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon (is) here. <sup>43</sup>And when the unclean spirit goes out from a man, he goes through waterless places seeking rest, and he does not find (it). <sup>44</sup>Then he says, 'I will return unto my house from where I came.' And having come he finds (it) unoccupied, swept and furnished. <sup>45</sup>Then he goes and takes with him seven other spirits more evil than himself, and having entered, he dwells there; and the last of that man becomes worse than the first. Thus it shall also be with this evil generation."

<sup>46</sup>But while He was still speaking to the crowds, behold His mother and brothers stood outside seeking to speak to Him. <sup>47</sup>And someone said to Him, "Behold your mother and brothers stand outside seeking to speak to you." <sup>48</sup>And having answered, He said to the one who spoke to Him, "Who is My mother and who are My brothers?"

<sup>49</sup>And stretching out His hand to His disciples, He said, "Behold, My mother and My brothers; <sup>50</sup>for whoever may do the will of My Father Who is in the Heavens, this one is My brother and sister and mother.

**13** And in that day, Jesus having gone out of from the house was sitting by the sea. <sup>2</sup>And many crowds were gathered together with Him, so that He having entered into the boat was sitting down, and all the crowd stood upon the shore. <sup>3</sup>And He spoke many (things) to them in parables, saying, "Behold the sower went out to sow.

<sup>4</sup>And in his sowing, some indeed fell by the roadside, and the birds came and ate them up. <sup>5</sup>But other (seed) fell upon

the stony places where it did not have much earth; and immediately it sprang up because it had no depths of earth. <sup>6</sup>And the sun having risen, it was scorched, and because it had no root it was withered. <sup>7</sup>But other (seed) fell among the thorns, and they came up and the thorns choked them. <sup>8</sup>But other (seed) fell upon the good earth, and brought forth fruit, some indeed a hundredfold, and some sixty and some thirty. <sup>9</sup>The one who has ears to hear let him hear.”

<sup>10</sup>And having come, the disciples said to Him, “Why do you speak to them in parables?” <sup>11</sup>And having answered He said to them, “Because it is given to you to know the mysteries of the Kingdom of the Heavens, but to them it has not been given. <sup>12</sup>For whoever has, it shall be given to him, and he shall have abundance, but whoever has not, even what he has shall be taken from him.

<sup>13</sup>Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear nor understand. <sup>14</sup>And the prophecy of Isaiah is fulfilled in them, which says, ‘Hearing you shall hear and not at all understand, and seeing you shall see and not at all perceive. <sup>15</sup>For the heart of this people has become fat, and they heard with heavy ears, and they have closed their eyes, lest they see with the eyes, and hear with the ears, and understand with the heart, and they should be converted, and I should heal them.’ <sup>16</sup>But blessed (are) your eyes because they see, and your ears because they hear. <sup>17</sup>For truly I say to you that many prophets and righteous (ones) have desired to see what you see, and they did not see (it), and to hear what you hear and did not hear (it).

<sup>18</sup>Hear therefore the parable of the sower.

<sup>19</sup>Everyone who hears the Word of the Kingdom and does not understand, the evil (one) comes and snatches away

that which has been sown in his heart. This is the (seed) sown by the roadside. <sup>20</sup>And the (seed) sown on the stony places, this is the (one) who hears the Word and receives it immediately with joy; <sup>21</sup>but he has no root in himself, but is for a while, but tribulation or persecution having come because of the Word, he is immediately offended. <sup>22</sup>But the (seed) sown among the thorns, this is the (one) who hears the Word, and the cares of this age and the deceitfulness of riches choke the Word, and it becomes unfruitful. <sup>23</sup>But the (seed) sown upon the good earth, this is the (one) who hears the Word and understands, who indeed yields fruit, and (one) truly brings forth a hundredfold, and the (one) sixtyfold, and the (one) thirtyfold.”

<sup>24</sup>He set another parable before them, saying, “The Kingdom of the Heavens is likened to a man sowing good seed in his field. <sup>25</sup>But when the men were sleeping his enemy came and sowed darnel in (the) midst of the wheat and departed. <sup>26</sup>But when the plant sprouted and produced fruit, then also the darnel appeared. <sup>27</sup>And the slaves of the master of the house having come said to him, ‘Lord, did you not sow good seed in your field? From where then has it the darnel?’ <sup>28</sup>And he said to them, “An enemy man did this.” And the slaves said to him, “Do you wish then that having gone out we may gather them?” <sup>29</sup>But he said, no, no, lest when gathering the darnel you might uproot the wheat with them. <sup>30</sup>Permit both to grow until the harvest; and in the time of the harvest I will say to the reapers, gather first the darnel, and bind them into bundles in order to burn them, but gather the wheat into my barn.’”

<sup>31</sup>Another parable He set before them, saying, “The Kingdom of the Heavens is like a grain of mustard seed, which a man having taken sowed in his field, <sup>32</sup>which (seed) is truly smaller

than all the seeds, but when it has grown it is greater than the vegetables, and becomes a tree, so that the birds of the heaven come and roost in its branches.”

<sup>33</sup>He spoke another parable to them: the Kingdom of the Heavens is like leaven, which a woman having taken hid in three measures of flour, until the whole was leavened.

<sup>34</sup>Jesus spoke all these (things) to the crowds in parables, and without a parable He spoke not to them.

<sup>35</sup>Thus was fulfilled which was spoken by the prophet, saying, “I will open my mouth in parables, I will utter (things) which have been hidden from (the) foundation of the world.”

<sup>36</sup>Then sending away the crowds, Jesus went into the house. And His disciples came to Him, saying, “Explain to us the parable of the darnel of the field.” <sup>37</sup>And having answered He said to them, “The (One) who sows the good seed is the Son of Man; <sup>38</sup>and the field is the world; but the good seed, these are the sons of the Kingdom; and the darnel are the sons of the evil (one); <sup>39</sup>and the enemy who sowed them is the Devil; and the harvest is the end of this age; and the reapers are angels. <sup>40</sup>Therefore, as the darnel is gathered and burned with fire, so shall it be at the end of the age. <sup>41</sup>The Son of Man shall send His angels and they shall gather out of His Kingdom all the offences and those who do lawlessness, <sup>42</sup>and they shall cast them into the furnace of fire, and there shall be the weeping and the gnashing of teeth.

<sup>43</sup>Then the righteous shall shine as the sun in the Kingdom of their Father. The (one) who has ears to hear, let him hear.

<sup>44</sup>Again, the Kingdom of the Heavens is like a treasure hidden in a field, which a man finding, hid, and from the joy of it he goes and sells all whatever he has and buys that field.

<sup>45</sup>Again, the Kingdom of the Heavens is like a merchant man seeking fine pearls, <sup>46</sup>who having found one very valuable pearl, went (and) sold all whatever he had and bought it.

<sup>47</sup>Again, the Kingdom of the Heavens is like a large net cast into the sea, gathering all kinds of (fish), <sup>48</sup>which when it was filled (and) having (it) drawn to shore, and having sat down, they gathered the good into vessels, but the rotten they threw out.

<sup>49</sup>So shall it be at the end of the age. The angels shall go out and separate the evil from (the) midst of the righteous, <sup>50</sup>and shall cast them into the furnace of fire. There shall be the weeping and the gnashing of teeth.”

<sup>51</sup>Jesus says to them, “Do you understand all these (things)?” They said to Him, “Yes.” <sup>52</sup>And He said to them, “Because of this every scribe instructed into the Kingdom of the Heavens is like to a man, who is a householder who brings out of his treasure-box new and old.”

<sup>53</sup>And it came to pass when Jesus finished these parables, He departed from there. <sup>54</sup>And having come into His own country He taught them in their synagogue so that they were astonished and said, “From where is this wisdom and mighty works to this (one)? <sup>55</sup>Is this not the son of the carpenter? (Is) not his mother called Mary, and his brothers, James, Joseph, Simon and Judas? <sup>56</sup>And are not all his sisters with us? Therefore, from where then (are) all these (things) to this (one)?” <sup>57</sup>And they were offended in Him. But Jesus said to them, “A prophet is not without honor except in his own country and in his own house. <sup>58</sup>And He did not do there many mighty works because of their unbelief.

**14** At that time Herod the Tetrarch heard the report concerning Jesus, <sup>2</sup>and he said to his servants, “This is John the Baptist; he has risen from the

dead, and because of this, mighty deeds are working in him.”

<sup>3</sup>For Herod, having seized John, bound him and put (him) in prison because of Herodias the wife of his brother Philip. <sup>4</sup>For John was saying to him, “It is not lawful for you to have her.” <sup>5</sup>And wishing to kill him, he was afraid of the crowd because they held him as a prophet. <sup>6</sup>But Herodias’ birthday being celebrated, the daughter of Herodias danced and pleased Herod; <sup>7</sup>Whereupon, with an oath he promised to give her whatever she may ask. <sup>8</sup>But she being urged on by her mother, says, “Give to me here upon a platter the head of John the Baptist.” <sup>9</sup>And the king was grieved; but because of the oaths and those reclining with (him), he ordered (it) to be given. <sup>10</sup>And, having sent he beheaded John in the prison. <sup>11</sup>And his head was brought upon a platter, and was given to the girl, and she brought (it) to her mother. <sup>12</sup>And going forth his disciples came and took the body and buried it, and having come told Jesus. <sup>13</sup>And Jesus having heard, withdrew from there in a boat into a desert place to be alone. And the crowds having heard, they followed Him on foot from the cities. <sup>14</sup>And, Jesus having gone out, saw a great crowd, and He was moved with compassion upon them, and He healed their sicknesses.

<sup>15</sup>But evening having come, His disciples came to Him saying, “The place is desert and the hour has already passed. Send the crowds away in order that having gone into the villages they may buy themselves food.” <sup>16</sup>But Jesus said to them, “They have no need to go away; you give to them to eat.” <sup>17</sup>But they say to Him, “We do not have here (anything) except five loaves and two fishes.” <sup>18</sup>And He said, “Bring them here to me.” <sup>19</sup>And He having commanded the crowds to recline upon the grass, and having taken the five loaves and the two

fishes, having looked up to Heaven, He gave blessing, and having broken He gave the loaves to the disciples, and the disciples to the crowds. <sup>20</sup>And all ate and were filled. And they took up twelve baskets full of the pieces left over. <sup>21</sup>And there were about five thousand men who ate without women and children.

<sup>22</sup>And immediately Jesus urged His disciples to enter into the boat and to go before Him to the other side until He should send the crowds away. <sup>23</sup>And having sent the crowds away, He went up into the mountain alone to pray. And evening having come He was there alone. <sup>24</sup>But already the boat was in (the) midst of the sea, being tossed by the waves, for the wind was contrary. <sup>25</sup>But in (the) fourth watch of the night Jesus went to them walking on the sea. <sup>26</sup>But His disciples having seen Him walking upon the sea were troubled, saying, “It is a ghost!” And they cried out from fear. <sup>27</sup>But immediately Jesus spoke to them saying, “Be of good cheer, I am I, do not be afraid.”

<sup>28</sup>And having answered Him, Peter said, “Lord, if it is You, command me to come to You upon the waters.”

<sup>29</sup>And He said, “Come.” And having come down from the boat, Peter walked upon the waters to go to Jesus.

<sup>30</sup>But seeing the strong wind he was afraid; and beginning to sink he cried out saying, “Lord, save me”. <sup>31</sup>And immediately Jesus having stretched out the hand took hold of him, and says to him, “O, you of little faith, why did you doubt?” <sup>32</sup>And having come into the boat the wind ceased. <sup>33</sup>And those in the boat came (and) worshipped Him, saying, “Truly You are the Son of God.”

<sup>34</sup>And having crossed over, they came to the land of Gennesaret. <sup>35</sup>And having known Him, the men of that place sent into all that surrounding country, and they brought to Him all that were sick. <sup>36</sup>And they begged Him that

they might only touch the border of His garment. And as many as touched (it) were completely healed.

**15** Then scribes and Pharisees from Jerusalem came to Jesus, saying, <sup>2</sup>"Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." <sup>3</sup>But He having answered said to them, "And why do you transgress the commandment of God because of your tradition. <sup>4</sup>For God commanded saying, 'Honor your father and mother, and the one who curses father or mother, let him die the death.' <sup>5</sup>But you say, whoever says to father or mother, what you would have gained from me is given to God, <sup>6</sup>and he in no wise honors his father or his mother. And you have made void the commandment of God because of your tradition. <sup>7</sup>Hypocrites, well did Isaiah prophesy concerning you, saying, <sup>8</sup>'This people draws near to Me with their mouth, and they honor Me with the lips, but their heart is far far from Me, <sup>9</sup>and they do worship Me in vain, teaching for doctrines the commandments of men.'"

<sup>10</sup>And having called the crowd to (Him), He said to them, "You hear and understand; <sup>11</sup>not what goes into the mouth defiles the man, but what goes out of the mouth, this defiles the man."

<sup>12</sup>Then, His disciples having come said to Him, "Do you know that the Pharisees having heard (Your) word were offended?" <sup>13</sup>But He having answered said, "Every plant which My Heavenly Father did not plant shall be rooted up. <sup>14</sup>Leave them alone. They are blind guides of the blind; but if a blind (one) guides a blind (one) both shall fall into the ditch." <sup>15</sup>But having answered Peter said to Him, "Explain this parable to us." And He said, <sup>16</sup>"Are you also still without understanding? <sup>17</sup>Do you not yet understand that everything that goes

into the mouth passes into the stomach and is cast out into the waste place?

<sup>18</sup>But the (things) which go out of the mouth come out of the heart, and these defile the man. <sup>19</sup>For out of the heart comes forth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. <sup>20</sup>These are the (things) which defile the man. But to eat with unwashed hands does not defile the man."

<sup>21</sup>And having gone out from there, Jesus withdrew into the regions of Tyre and Sidon. <sup>22</sup>And behold a Canaanite woman having come out of those regions cried out to Him, saying, "Have mercy on me, Lord, Son of David. My daughter is miserably demon-possessed."

<sup>23</sup>And He did not answer her a word. And His disciples having come were asking Him, saying, "Send her away because she cries out after us." <sup>24</sup>But having answered, He said, "I was not sent except to the lost sheep of the house of Israel." <sup>25</sup>But having come, she worshipped Him saying, "Lord help me." <sup>26</sup>And having answered He said, "It is not good to take the bread of the children and to cast (it) to the dogs." <sup>27</sup>But she said, "Yes Lord, for even the dogs eat from the crumbs which fall from their master's table." <sup>28</sup>Then, Jesus having answered said to her, "O woman, your faith (is) great, let it be to you as you desire." And her daughter was healed from that hour.

<sup>29</sup>And having departed from there, Jesus came to the Sea of Galilee; and having gone up into the mountain He was sitting there. <sup>30</sup>And many crowds came to Him having with them (the) lame, blind, dumb, crippled and many others, and they cast them down at the feet of Jesus, and He healed them; <sup>31</sup>so that the crowds wondered seeing the dumb speaking, the crippled whole, the lame walking and the blind seeing. And



they glorified the God of Israel. <sup>32</sup>And Jesus having called to His disciples said, "I have compassion on the crowd because already they continue with me three days, and they have not anything they may eat; and I do not wish to send them away without food, lest they faint in the way." <sup>33</sup>And His disciples say to Him, "Where in a desert (shall be) for us so many loaves so as to feed so great a crowd?" <sup>34</sup>And Jesus said to them, "How many loaves do you have?" And they said, "Seven and a few small fish." <sup>35</sup>And He commanded the crowds to recline upon the ground. <sup>36</sup>And having taken the seven loaves and the fish, having given thanks He broke (them) and gave (them) to His disciples and the disciples to the crowd. <sup>37</sup>And all ate and were filled. And they took up what was left over of the pieces, seven baskets full. <sup>38</sup>And those who ate were four thousand men without women and children. <sup>39</sup>And having sent the crowds away, He went up into the boat and came into the regions of Magdala.

**16** And the Pharisees and Sadducees having come tempting (Him) asked Him to show them a sign out of Heaven. <sup>2</sup>But having answered He said to them, "Evening having come you say 'fair weather', for the sky is red, <sup>3</sup>and in the morning, 'today, stormy weather', for the sky is red (and) gloomy. Hypocrites, indeed you know how to judge the face of the heaven, but the signs of the times you are not able (to judge). <sup>4</sup>An evil and adulterous generation seeks a sign. And no sign shall be given it except the sign of Jonah the Prophet." And having left them He went His way.

<sup>5</sup>And His disciples having come to the other side forgot to take loaves. <sup>6</sup>And Jesus said to them, "Beware and take heed of the leaven of the Pharisees and Sadducees." <sup>7</sup>But they were reasoning

among themselves, saying, "(It is) because we did not take loaves." <sup>8</sup>And Jesus having known (their thoughts) said to them, "Why do you reason among yourselves, you of little faith, because you did not take loaves? <sup>9</sup>Do you not yet understand nor remember the five loaves of the five thousand, and how many baskets you took up?"

<sup>10</sup>Nor the seven loaves of the four thousand and how many baskets you took up? <sup>11</sup>How do you not understand that I spoke not about loaves to you to take heed from the leaven of Pharisees and Sadducees?" <sup>12</sup>Then they understood that He did not say beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

<sup>13</sup>Now Jesus having come into the regions of Caesarea Philippi, asked His disciples, saying, "Whom do men say, Me, the Son of Man to be?" <sup>14</sup>And they say, "Some (say) John the Baptist, but others Elijah, and others Jeremiah or one of the prophets."

<sup>15</sup>He says to them, "But whom do you say Me to be?"

<sup>16</sup>And Simon Peter having answered, said, "You are the Christ, the Son of the living God." <sup>17</sup>And having answered Jesus said to him, "You are blessed, Simon, son of Jonah, because flesh and blood did not reveal (it) to you but My Father who (is) in the Heavens. <sup>18</sup>But I also say to you that you are Peter, and upon this rock I will build My church. And the gates of hades shall not prevail against it. <sup>19</sup>And I will give to you the keys of the Kingdom of the Heavens; and whatever you may bind upon earth shall have been bound in the Heavens, and whatever you may loose upon the earth shall have been loosed in the Heavens. <sup>20</sup>Then He charged His disciples that they should tell no one that He is Jesus the Christ."

<sup>21</sup>From that time Jesus began to show to His disciples that it was necessary for

Him to go unto Jerusalem and suffer many things from the elders and the chief priests and scribes and to be killed and to be raised up on the third day. <sup>22</sup>And Peter, having taken Him aside began to rebuke Him, saying, ("God be) merciful to you Lord, this shall in no wise be to you." <sup>23</sup>But being turned, He said to Peter, "You go behind Me, Satan, you are an offence to Me because you do not consider the (things) of God, but the (things) of men."

<sup>24</sup>Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and let him take up his cross, and let him follow Me. <sup>25</sup>For whoever may wish to save his life shall lose it, and whoever may lose his life for My sake shall find it. <sup>26</sup>For what does a man profit if he should gain the whole world and forfeit his life? Or what shall a man give in exchange for his life? <sup>27</sup>For the Son of Man is about to come in the glory of His Father with His angels, and then He shall reward each according to His deeds. Truly I say to you, there are some of those standing here who shall in no wise taste of death until they see the Son of Man coming in His Kingdom."

**17** And after six days Jesus takes Peter and James and John his brother, and leads them up into a high mountain alone. <sup>2</sup>And He was transformed before them, and His face shone as the sun, and His garments were white as the light. <sup>3</sup>And behold Moses and Elijah appeared to them, speaking with Him. <sup>4</sup>And Peter having answered said to Jesus, "Lord, it is good for us to be here. If You will, let us make here three tents, one for You, and one for Moses and one for Elijah."

<sup>5</sup>While he was still speaking, behold a bright cloud enveloped them, and behold a voice out of the cloud, saying, "This is My Beloved Son in whom I

delight; hear Him." <sup>6</sup>And hearing (this) the disciples fell on their faces and were greatly frightened. And having drawn near, Jesus touched them and said, "Arise and do not be frightened." <sup>8</sup>And when they lifted up their eyes they saw no one except Jesus only.

<sup>9</sup>And as they were coming down from the mountain, Jesus charged them, saying, "Tell no one the vision until the Son of Man is raised from the dead."

<sup>10</sup>And His disciples asked Him, saying, "Why therefore do the scribes say it is necessary that Elijah come first?" <sup>11</sup>And having answered Jesus said to them, "Elijah indeed comes first and he shall restore all (things).

<sup>12</sup>But I say to you that Elijah has already come, and they did not know him, but they did to him whatever they wished. So also the Son of Man is about to suffer by them." <sup>13</sup>Then the disciples understood that He spoke to them about John the Baptist.

<sup>14</sup>And they having come to the crowd, a man came to Him, falling on his knees before Him and saying,

<sup>15</sup>"Lord, have mercy on my son because he is a lunatic and suffers grievously; for often he falls into the fire and often into the water. <sup>16</sup>And I brought him to your disciples, and they were not able to heal him." <sup>17</sup>And having answered, Jesus said, "O faithless and perverse generation! How long shall I be with you? How long shall I endure you? Bring him here to Me." <sup>18</sup>And Jesus rebuked him, and the demon went out from him, and the child was healed from that hour.

<sup>19</sup>Then the disciples having come to Jesus alone, said, "Why were we not able to cast him out?" <sup>20</sup>And Jesus said to them, "Because of your unbelief. For truly I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, move from this place to that place and it shall move, and nothing

shall be impossible for you. <sup>21</sup>But this kind does not go out except by prayer and fasting.”

<sup>22</sup>And while they abode in Galilee, Jesus said to them, “The Son of Man is about to be delivered into (the) hands of men, <sup>23</sup>and they shall kill Him, and on the third day He shall be raised up.” And they were exceedingly sorrowful.

<sup>24</sup>And they having come to Capernaum, those receiving the double didrachmas came to Peter and said, “Does not your teacher pay the double didrachmas?”

<sup>25</sup>He says, “Yes.” And having come into the house Jesus anticipated him, saying, “What do you think, Simon? From whom do the kings of the earth receive toll or tax? From their sons or from foreigners?”

<sup>26</sup>Peter said to Him, “From foreigners.” And Jesus said to him, “So then, the sons are free. <sup>27</sup>But in order that we may not offend them, go to the sea (and) cast a hook, and the first fish that comes up you take, and having opened his mouth, you shall find a stater. Taking that, give (it) to them for you and Me.”

**18** In that hour the disciples came to Jesus, saying, “Who therefore is (the) greatest in the Kingdom of the Heavens. <sup>2</sup>And Jesus having called a little child, set it in the midst of them, <sup>3</sup>and said, “Truly I say to you, unless you turn and become as little children you shall in no wise enter into the Kingdom of the Heavens. <sup>4</sup>Whoever therefore shall humble himself as this little child, this (one) is the greatest in the Kingdom of the Heavens. <sup>5</sup>And whoever receives one little child like this in My name receives Me. <sup>6</sup>But whoever causes one of these little (ones) who believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and he be sunk in the depths of the sea. <sup>7</sup>Woe to the world because of

occasions for stumbling; for it is necessary that occasions for stumbling come, nevertheless, woe to that man by whom occasions for stumbling come. <sup>8</sup>And if your hand or your foot causes you to stumble, cut them off and cast (them) from you. It is profitable for you to enter into life lame or crippled than having two hands or two feet to be cast into eternal fire. <sup>9</sup>And if your eye causes you to stumble, pluck it out and cast (it) from you. It is profitable for you to enter into life with one eye than having two eyes to be cast into the hell of fire. <sup>10</sup>See that you do not despise one of these little ones, for I say to you, that their angels in (the) Heavens always see the face of My Father Who is in the Heavens.

<sup>11</sup>For the Son of Man came to save that which was lost. <sup>12</sup>What do you think? If any man has a hundred sheep, and one of them be led astray, does he not leave the ninety (and) nine upon the mountains, (and) having gone he seeks the one who is straying. <sup>13</sup>And if it should be that he finds it, truly I say to you, that he rejoices over it more than over the ninety (and) nine which had not gone astray. <sup>14</sup>So it is not (the) will before your Father Who is in (the) Heavens, that one of these little (ones) should perish.

<sup>15</sup>And if your brother sins against you, go and reprove him between you and him alone. If he hears you, you have gained your brother. <sup>16</sup>But if he does not hear, take with you yet one or two (others), that at (the) mouth of two or three witnesses every word may be established. <sup>17</sup>But if he does not hear them, tell (it) to the church. And also if he does not hear the church, let him be to you as the Gentile or the tax-collector. <sup>18</sup>Truly I say to you, whatever you may bind upon the earth shall have been bound in Heaven, and whatever you may loose upon the earth shall have been loosed in Heaven. <sup>19</sup>Again I say to you, that if two

of you should agree on earth to anything, whatever they should ask, it shall be done for them by My Father in the Heavens. <sup>20</sup>For where two or three are gathered together in My Name, there I am in their midst."

<sup>21</sup>Then Peter having come to Him, said, "Lord, how often shall my brother sin against me and I forgive him? Until seven times?" <sup>22</sup>Jesus says to him, "I do not say to you, until seven times, but until seventy times seven. <sup>23</sup>Because of this the Kingdom of the Heavens has been likened to a man, a king who wished to settle accounts with his slaves. <sup>24</sup>But when he began to settle (accounts) one was brought to him owing ten thousand talents. <sup>25</sup>And when he had nothing to repay, his lord commanded him to be sold, even his wife and the children, and everything he had, and to make payment. <sup>26</sup>Then having fallen down, the slave gives him homage, saying, "Lord, have patience with me and I shall repay to you everything." <sup>27</sup>And having been moved with compassion, the lord of that slave released him and forgave him the debt. <sup>28</sup>But that slave having gone out, found one of his fellow-slaves who was owing him one hundred denarii; and having seized him, he choked (him) saying, "Repay me what you owe." <sup>29</sup>Then his fellow-slave having fallen down at his feet, begged him, saying, "Be patient with me and I shall repay you everything."

<sup>30</sup>But he would not, but having gone forth, he cast him into prison until he should repay what he owed. <sup>31</sup>But when his fellow-slaves saw the (things) which took place, they were exceedingly sorrowful, and having gone, they declared to their lord all the (things) which happened. <sup>32</sup>Then, his lord having called him, says to him, "Evil slave, all that debt I forgave you when you begged me. <sup>33</sup>Must you not also have mercy on your fellow-slave, as I also had mercy on

you." <sup>34</sup>And his lord being angry, delivered him to the tormentors until he should repay all that he owed to him. And in like manner My Heavenly Father shall do to you if you do not from your hearts forgive each his brother their trespasses."

**19** And it came to pass, when Jesus finished these words, He departed from Galilee and came into the regions of Judea on the other side of the Jordan.

<sup>2</sup>And many crowds followed Him, and He healed them there.

<sup>3</sup>And the Pharisees came to Him testing Him, and saying to Him, "Is it lawful for a man to put away his wife for every cause?" <sup>4</sup>And having answered He said to them, "Have you not read that He who made (them) from the beginning made them male and female?" <sup>5</sup>And He said, "For this cause a man shall leave behind father and mother and shall be joined to his wife, and the two shall be one flesh; <sup>6</sup>so that they are no more two but one flesh. Therefore, what God has joined together, let no man separate." <sup>7</sup>They say to Him, "Why then did Moses command to give her a bill of divorce, and to put her away?" <sup>8</sup>He says to them, "Because Moses in regard to the hardness of your heart permitted you to put away your wives; but from the beginning it was not so.

<sup>9</sup>And I say to you, that whoever puts away his wife except for fornication and should marry another commits adultery, and he who should marry her who has been put away commits adultery." <sup>10</sup>His disciples say to Him, "If this is the case of man with his wife, it is not profitable to marry." <sup>11</sup>But He said to them, "All are not able to receive this saying, but (those) to whom it has been given. <sup>12</sup>For there are eunuchs who were born thus from (their) mother's womb, and there are eunuchs who were made eunuchs by

men, and there are eunuchs who made themselves eunuchs because of the Kingdom of the Heavens. He who is able to receive (this saying) let him receive (it)."

<sup>13</sup>Then were brought to Him little children, that He might lay His hands upon them and pray. But the disciples rebuked them. <sup>14</sup>But Jesus said, "Permit the little children to come to Me, and do not hinder them, for of such is the Kingdom of the Heavens." <sup>15</sup>And having laid hands on them, He departed from there.

<sup>16</sup>And, behold, one having come said to Him, "Good teacher, what good deed shall I do that I may have eternal life?"

<sup>17</sup>And He said to him, "Why do you call Me good? No one (is) good except One, God. But if you wish to enter into life, keep the commandments." <sup>18</sup>He says to Him, "Which?" And Jesus said, "You shall not murder, you shall not commit adultery, you shall not steal. You shall not bear false witness; <sup>19</sup>honor your father and mother, and you shall love your neighbor as yourself." <sup>20</sup>The young man says to Him, "All these have I kept from my youth. What do I yet lack?" <sup>21</sup>Jesus said unto him, "If you wish to be perfect, go, sell your possessions and give to (the) poor, and you shall have treasure in Heaven, and come follow Me."

<sup>22</sup>But the young man hearing the word went away sorrowful. For he had many possessions.

<sup>23</sup>And Jesus said to His disciples, "Truly I say to you, that with difficulty shall a man enter into the Kingdom of the Heavens. <sup>24</sup>And again I say to you, it is easier for a camel to go through (the) eye of a needle than for a rich man to enter into the Kingdom of God." <sup>25</sup>But His disciples having heard (this) were greatly amazed, saying, "Who then is able to be saved?" <sup>26</sup>And looking up, Jesus said to them, "With men this is impossible, but with God all things are

possible."

<sup>27</sup>Then, Peter having answered said to Him, "Behold we have left all and followed You. What then shall be ours?"

<sup>28</sup>And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration, when the Son of Man sits upon (the) throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup>And everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands for My Name's sake shall receive a hundred-fold, and shall inherit eternal life. But many (who are) first shall be last, <sup>30</sup>and the last (shall be) first.

**20** For the Kingdom of the Heavens is like to a man, master of a house, who went out early in the morning to hire workers for his vineyard. <sup>2</sup>And having agreed with the workers for a denarius (for) the day he sent them into his vineyard. <sup>3</sup>And having gone out about the third hour, he saw others standing in the market place idle; <sup>4</sup>and he said to them, "You go also into the vineyard, and whatever is just I will give to you"; and they went. <sup>5</sup>Having gone out again about (the) sixth and ninth hour he did likewise. <sup>6</sup>And about the eleventh hour, having gone out he found others standing, and says to them, "Why do you stand here all the day idle?" <sup>7</sup>They say to him, "Because no one has hired us." He says to them, "You go also into the vineyard, and whatever is just you shall receive.

<sup>8</sup>And evening having come, the lord of the vineyard says to his steward, "Call the workers and pay them the wage, beginning from the last until the first.

<sup>9</sup>And those (hired) about the eleventh hour, having come, received each a denarius. <sup>10</sup>And the first having come, supposed that they would receive more.

And they also received each a denarius.  
<sup>11</sup>And having received (it) they were murmuring against the master of the house, <sup>12</sup>saying, "These last worked one hour, and you made them equal to us who bore the burden and the heat of the day." <sup>13</sup>But having answered he said to one of them, "Comrade, I do you no injustice; did you not agree with me for a denarius? <sup>14</sup>Take what is yours and go. But I wish to give to this last as also to you. <sup>15</sup>Or, is it not lawful for me to do what I wish with what is mine? Or, is your eye evil because I am good? <sup>16</sup>So the last shall be first, and the first last; for many are called, but few chosen."

<sup>17</sup>And Jesus, going up to Jerusalem, took the twelve disciples alone in the road and said to them,

<sup>18</sup>"Behold we go up into Jerusalem, and the Son of Man shall be delivered to the chief priests and the scribes, <sup>19</sup>and they shall condemn Him to death. And they shall deliver Him up to the nations to mock and to flog and to crucify. And the third day He shall rise up.

<sup>20</sup>Then the mother of the sons of Zebedee came to Him with her sons, kneeling and asking something from Him. <sup>21</sup>And He said to her, "What do you wish?" She says to Him, "Say that these my two sons may sit, one on Your right and one on (Your) left in Your Kingdom. <sup>22</sup>But having answered, Jesus said, "You do not know what you ask. Are you able to drink the cup which I am about to drink, and to be baptized with the baptism I am baptized with?" They say to Him, "We are able."

<sup>23</sup>And He says to them, "You shall indeed drink My cup, and you shall be baptized with the baptism I am baptized with. But to sit on My right and on My left is not Mine to give, but (for those) for whom it has been prepared by My Father." <sup>24</sup>And the ten having heard it, were indignant about the two brothers. <sup>25</sup>And Jesus having called them to Him

said, "You know that the rulers of the nations lord it over them, and <sup>26</sup>the great ones exercise authority over them. But it shall not be like this among you; but whoever among you may wish to be great, let him be your servant, <sup>27</sup>and whoever among you may wish to be chief let him be your slave; <sup>28</sup>even as the Son of Man did not come to be ministered to, but to minister and to give his life a ransom for many."

<sup>29</sup>And as they were going out from Jericho, a great crowd followed Him. <sup>30</sup>And behold, two blind (men) sitting by the road, having heard that Jesus was passing by, cried out saying, "Lord have mercy on us, Son of David." <sup>31</sup>But the crowd rebuked them that they might be silent. But they were crying out more, saying, "Lord have mercy on us Son of David." <sup>32</sup>And having stopped, Jesus called them and said, "What do you wish I should do for you?" <sup>33</sup>They say to Him, "Lord, that our eyes may be opened." <sup>34</sup>And moved with compassion, Jesus touched their eyes, and immediately their eyes received sight, and they followed Him.

**21** And when they drew near to Jerusalem, and came to Bethphage near to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup>saying to them, "Go into the village over against you, and immediately you will find an ass tied and a colt with her. Having Loosed (them) you bring to Me. <sup>3</sup>And if anyone says anything to you, you shall say that the Lord has need of them. And immediately he shall send them. <sup>4</sup>Now all this was done that it might be fulfilled which was spoken by the prophet saying, <sup>5</sup>"Speak to the daughter of Zion, behold your King comes to you meek and mounted upon an ass and a colt, the son of a beast of burden." <sup>6</sup>And the disciples having gone and having done just as Jesus commanded them, <sup>7</sup>brought the

ass and the colt, and they put their garments upon them, and He sat upon them.

<sup>8</sup>And most (of the) crowd spread their garments in the way; and others were cutting branches from the trees and were spreading (them) in the way. <sup>9</sup>And the crowds, those going in front, and those following cried out, saying, "Hosanna to the Son of David, blessed (is) the (One) who comes in (the) name of the Lord, Hosanna in the highest."

<sup>10</sup>And having entered into Jerusalem all the city was shaken, saying, who is this?

<sup>11</sup>And the crowds said, "This is Jesus the prophet, the (One) from Nazareth of Galilee."

<sup>12</sup>And Jesus having entered into the temple of God, and cast out all those selling and buying in the temple; and He overthrew the table of the moneychangers and the seats of those selling the doves. <sup>13</sup>And He says to them, "It has been written, 'My House shall be called a house of prayer,' but you have made it a cave of robbers." <sup>14</sup>And the blind and lame came to Him in the temple, and He healed them. <sup>15</sup>But the chief priests and the scribes seeing the wonders which He did, and the little children crying in the Temple, and saying, "Hosanna to the Son of David"; they were indignant, <sup>16</sup>and said to Him, "Do you hear what these are saying?" And Jesus says to them, "Yes, did you never read, 'Out of the mouth of infants and nursing babes you have perfected praises?'" <sup>17</sup>And having left them He went out of the city to Bethany and spent the night there.

<sup>18</sup>But in the morning while returning to the city He hungered. <sup>19</sup>And having seen one fig tree by the road, He went up to it, and found nothing on it except leaves only. And He says to it, "May there never be fruit from you unto the age." And immediately the fig tree was withered. <sup>20</sup>And the disciples having seen (it) marveled, saying, "How was

the fig tree withered immediately?"

<sup>21</sup>And having answered Jesus said to them, "Truly I say to you, if you have faith and do not doubt, not only shall you do the (wonder) of the fig tree, but even if you say to this mountain, be taken up and be cast into the sea it shall be done. <sup>22</sup>And all whatever you may ask in prayer, believing you shall receive."

<sup>23</sup>And He having come into the temple, the chief priests and the elders of the people came to Him while teaching, saying, "By what authority do you do these (things)? And who gave (You) this authority?" <sup>24</sup>And having answered Jesus said to them, "I will also ask you one word, which if you tell Me, I also will tell you by what authority I do these (things). <sup>25</sup>From where was the baptism of John? From Heaven or from men?" But they reasoned among themselves, saying, "If we say from Heaven, He will say to us, why then did you not believe him? <sup>26</sup>But if we say, from men, we fear the crowd, for all hold John to be a prophet." <sup>27</sup>And giving answer to Jesus, they said, "We do not know." and He said to them, "Neither am I telling you by what authority I do these (things). <sup>28</sup>And what do you think? A man had two sons. And going to the first, He said, 'Go today, work in my vineyard.' <sup>29</sup>And having answered he said, 'I will not.' But afterwards having repented, he went. <sup>30</sup>And having gone to the second he spoke likewise. And having answered he said, 'I (go) lord,' and he did not go. <sup>31</sup>Which of the two did the will of the father?" They say to Him, "The first." Jesus says to them, "Truly I say to you, that tax-collectors and harlots go before you into the Kingdom of God. <sup>32</sup>For John came to you in (the) way of righteousness, and you did not believe him; but the tax-collectors and the harlots believed in him; but having seen (Him) you did not afterwards repent to believe

in him.

<sup>33</sup>You hear another parable. A certain man was a master of a house who planted a vineyard, and he placed a hedge around it, and he dug in it a winepress and built a tower, and he rented it out to farmers and went far away. <sup>34</sup>And when the time for the harvesting of the fruits came, he sent his slaves to the farmers to receive his fruits. <sup>35</sup>And having taken his slaves the farmers beat one, and killed one and stoned one.

<sup>36</sup>Again he sent other slaves, more than the first, and they did to them likewise. <sup>37</sup>But afterwards he sent his son to them, saying, they will reverence my son. <sup>38</sup>But the farmers having seen the son, said among themselves, 'This is the heir, come, let us kill him, and let us seize his inheritance.' <sup>39</sup>And having taken him, they cast (him) out of the vineyard and killed (him). <sup>40</sup>When therefore the lord of the vineyard comes, what will he do to those farmers?" <sup>41</sup>They say to Him, "He shall miserably destroy those wicked (men) and he shall rent the vineyard out to other farmers who shall give to him the fruits in their seasons."

<sup>42</sup>Jesus says to them, "Did you never read in the Scriptures, 'a stone which the builders rejected, this one has become the head of the corner, this was done by the Lord, and it is wonderful in our eyes?' <sup>43</sup>Because of this I say to you, that the Kingdom of God shall be taken from you and it shall be given to a nation producing the fruits of it, and <sup>44</sup>the (one) who falls upon this stone shall be broken to pieces; but upon whomever it may fall it shall grind him to powder."

<sup>45</sup>And having heard His parables, the chief priests and the Pharisees knew that He was speaking concerning them. And seeking to seize Him they feared the crowds because they held Him to be a prophet.

**22** And having answered, Jesus again spoke to them in parables, saying, <sup>2</sup>"The Kingdom of the Heavens is likened to a man, a king who made a marriage feast for his son. <sup>3</sup>And he sent forth his slaves to call those who had been invited to the marriage feast, and they would not come. <sup>4</sup>Again he sent forth other slaves, saying, 'Say to those who are invited, behold I have prepared my dinner, my oxen and fattlings are killed, and all things prepared. Come to the wedding feast.' <sup>5</sup>But not caring they departed, one to his own field, one to his trade, <sup>6</sup>but the rest having seized his slaves insulted and killed (them). <sup>7</sup>And the king having heard was angry, and having sent his armies he destroyed those murderers and burned their city.

<sup>8</sup>Then he says to his slaves, 'Indeed the wedding feast is prepared, but those who had been invited were not worthy. <sup>9</sup>Therefore, go into the byways of the roads and as many as you may find invite to the marriage feast.' <sup>10</sup>And those slaves having gone out into the roads gathered together as many as they found, both evil and good. And the wedding was filled with guests. <sup>11</sup>But the king having entered to see the guests saw there a man who was not clothed (in) a wedding garment; <sup>12</sup>and he says to him, 'Friend, how did you enter here not having a wedding garment? And he was speechless. <sup>13</sup>Then the king said to his servants, having bound his feet and hands take him away and cast (him) out into outer darkness.' There shall be the weeping and the gnashing of teeth. <sup>14</sup>For many are called but few chosen."

<sup>15</sup>Then having gone, the Pharisees took counsel how they might ensnare Him in speech. <sup>16</sup>And they sent forth to Him their disciples with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God in truth, and you do not care about anyone, for you do not regard the position of men.



<sup>17</sup>Tell us therefore what you think. Is it lawful to give tribute to Caesar or not?" <sup>18</sup>But Jesus knowing their wickedness said, "Why do you put me on trial, hypocrites?" <sup>19</sup>show me the tribute money." And they brought a denarius to Him. <sup>20</sup>And He says to them, "Whose figure and inscription is this?" <sup>21</sup>They say to him, "Caesar's." Then He says to them, "Give then to Caesar the (things) of Caesar and to God the (things) of God." <sup>22</sup>And having heard (this), they marveled; and having left Him they departed.

<sup>23</sup>On that day Sadducees, who say there is no resurrection, came to Him and asked Him, <sup>24</sup>saying, "Teacher, Moses said, 'If any (man) should die not having children, his brother shall marry his wife and shall raise up seed to his brother.' <sup>25</sup>Now there were with us seven brothers. And the first (one) having married died, and having no seed he left his wife to his brother. <sup>26</sup>And likewise the second and the third until the seventh. <sup>27</sup>And last of all the wife also died. <sup>28</sup>Therefore in the resurrection of which of the seven shall she be wife? For they all had her." <sup>29</sup>But having answered Jesus said to them, "You are going astray, not knowing the Scriptures nor the power of God. <sup>30</sup>For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven. <sup>31</sup>But concerning the resurrection of the dead, did you not read what was spoken to you by God, saying, <sup>32</sup>'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' God is not God of the dead but of the living." <sup>33</sup>And having heard (this) the crowds were astonished at His teaching.

<sup>34</sup>But the Pharisees having heard that He silenced the Sadducees, were gathered together. <sup>35</sup>And one of them, a lawyer, questioned (Him), putting Him on trial, and saying, <sup>36</sup>"Teacher, what is the great commandment in the Law?"

<sup>37</sup>And Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. <sup>38</sup>This is (the) first and great commandment. <sup>39</sup>And (the) second (is) like it, you shall love your neighbor as yourself.

<sup>40</sup>On these two commandments hang all the Law and the Prophets."

<sup>41</sup>But the Pharisees having been gathered together Jesus asked them, <sup>42</sup>saying, "What do you think about the Christ? Whose Son is He?" They say to Him, "(The son) of David." <sup>43</sup>He says to them, "How then does David in the Spirit call Him Lord, saying, <sup>44</sup>'The Lord said to My Lord sit on My right hand until I place Your enemies as a footstool of Your feet.' <sup>45</sup>If therefore David calls Him Lord, how is He his son?" <sup>46</sup>And no one was able to answer a word, neither did anyone from that day dare to question Him any more.

**23** Then Jesus spoke to the crowds and to His disciples, <sup>2</sup>saying, "The scribes and the Pharisees sat upon the seat of Moses. <sup>3</sup>Therefore all (things) whatever they may tell you to keep, you keep and do. But do not do according to their works. For they speak and do not. <sup>4</sup>For they bind heavy burdens and hard to bear, and put (them) upon men's shoulders; but they do not wish to move them with their little finger. <sup>5</sup>And they do all their works to be seen by men. And they broaden their phylacteries, and make large the fringes of their garments; <sup>6</sup>and they love the chief place at the suppers, and the first seats in the synagogues, <sup>7</sup>and the salutations in the market-places, and to be called by men, Rabbi, Rabbi. <sup>8</sup>But you are not (to) be called Rabbi; for one is your Teacher, the Christ, and all of you are brothers. <sup>9</sup>And do not call (anyone) of you on the earth father, for one is your Heavenly Father. <sup>10</sup>Neither should you

be called teachers; for one is your Teacher, the Christ. <sup>11</sup>For the greater of you shall be your servant. <sup>12</sup>And whoever shall exalt himself shall be humbled; and whoever will humble himself shall be exalted."

<sup>13</sup>Woe to you scribes and Pharisees, hypocrites, because you devour the houses of widows, and for a pretense you pray long. Because of this you shall receive the greater judgement. <sup>14</sup>But woe to you, scribes and Pharisees, hypocrites, because you shut the Kingdom of the Heavens in the face of men. For you do not enter, nor do you permit these who are entering to enter. <sup>15</sup>Woe to you, scribes and Pharisees, hypocrites because you encompass the sea and the dry (land) to make one proselyte, and when he has become (one), you make him a twofold more son of hell than you. <sup>16</sup>Woe to you blind guides who say, 'Whoever may swear by the Temple it is nothing; but whoever may swear by the gold of the Temple, he is obligated.'

<sup>17</sup>Fools and blind, for which is greater the gold, or the Temple which sanctifies the gold? <sup>18</sup>'And whoever may swear by the altar, it is nothing; but whoever may swear by the gift upon it, he is obligated.' <sup>19</sup>Fools and blind, for which is greater the gift or the altar which sanctifies the gift? <sup>20</sup>Therefore, the (one) who having sworn by the altar swears by it and all the (things) upon it. <sup>21</sup>And the (one) who having sworn by the Temple swears by it and by Him who inhabits it.

<sup>22</sup>And the (one) who having sworn by Heaven swears by the Throne of God and by the (One) sitting upon it.

<sup>23</sup>Woe to you, scribes and Pharisees, hypocrites, because you tithe mint and dill and cummin, and you have left off the weightier (things) of the Law, judgement, and mercy, and faith; it is necessary to do these (things), and not to leave off those (things).

<sup>24</sup>Blind guides, who strain out the gnat, but swallow the camel.

<sup>25</sup>Woe to you, scribes and Pharisees, hypocrites, because you cleanse the outside of the cup and the platter, but inwardly they are full of extortion and intemperance. <sup>26</sup>Blind Pharisee, cleanse first the inside of the cup and the platter in order that the outside of them may also become clean. <sup>27</sup>Woe to you, scribes and Pharisees, hypocrites, because you resemble whitened tombs which outwardly indeed appear beautiful, but within they are full of the bones of dead (men) and of all uncleanness. <sup>28</sup>In like manner also outwardly you indeed appear righteous to men, but inwardly you are full of hypocrisy and lawlessness."

<sup>29</sup>"Woe to you, scribes and Pharisees, hypocrites, because you build the tombs of the prophets, and you adorn the monuments of the righteous, <sup>30</sup>and you say, 'If we had been in the days of our fathers we would not have been sharers with them in the blood of the prophets.' <sup>31</sup>So you are witnesses to yourselves that you are sons of those who murdered the prophets.

<sup>32</sup>And you made full the measure of your fathers.

<sup>33</sup>Serpents, generation of vipers, how shall you flee from the judgement of hell? <sup>34</sup>Because of this, behold I send to you prophets and wise (men) and scribes; and (certain) of them you shall kill and crucify, and (certain) of them you shall scourge in your synagogues, and shall persecute from city to city. <sup>35</sup>In this way may come upon you all (the) righteous blood which was shed upon the earth from the blood of the righteous Abel until the blood of Zachariah son of Barachiah whom you murdered between the temple and the altar.

<sup>36</sup>Truly I say to you, all these (things) shall come upon this generation.

<sup>37</sup>Jerusalem, Jerusalem, who killed the

prophets and stones those sent to her. How often I would have gathered together your children as a hen gathers together her brood under (her) wings. And you would not. <sup>38</sup>Behold your house is left to you desolate. <sup>39</sup>For I say to you, you shall not see me any more from now until you say, 'Blessed is the (One) coming in (the) name of the Lord.'"

**24** And having gone forth, Jesus went away from the temple, and His disciples came to show to Him the buildings of the temple. <sup>2</sup>And Jesus said to them, "Do you not see all these (things)? There shall in no way be left here a stone upon a stone which shall not be thrown down."

<sup>3</sup>And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us when shall these (things) be and what (is) the sign of Your coming, and of the end of the age?" <sup>4</sup>And Jesus having answered said to them, "Take heed lest anyone leads you astray. <sup>5</sup>For many shall come in My name saying, 'I am the Christ' and many shall be led astray.

<sup>6</sup>And you shall begin to hear of wars and rumors of wars. See (that) you be not troubled; for it is necessary for all these (things) to come to pass, but the end is not yet. <sup>7</sup>For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earth quakes in many places. <sup>8</sup>But all these (things) (are) a beginning of travail. <sup>9</sup>Then they shall deliver you to tribulation and shall kill you; and you shall be hated by all nations because of My name. <sup>10</sup>And then many shall be led astray, and they shall betray one another, and they shall hate one another. <sup>11</sup>And many false prophets shall arise and shall lead many astray. <sup>12</sup>And because lawlessness has been multiplied the love of many shall grow cold; <sup>13</sup>but the (one) who endures

to (the) end, he shall be saved. <sup>14</sup>And this gospel of the Kingdom shall be proclaimed in all the world for a witness to all nations, and then shall the end come. <sup>15</sup>Therefore, when you see the abomination of desolation which was spoken by Daniel the prophet, standing in (the) holy place, [the (one) who reads let him understand], <sup>16</sup>then let those who are in Judea flee to the mountains; <sup>17</sup>the (one) on the housetop, let him not come down to take anything out of his house; <sup>18</sup>and the (one) in the field, let him not turn back to take his clothes.

<sup>19</sup>But woe to those who are with child, and to those giving suck in those days. <sup>20</sup>And pray that your flight may not be in winter, nor on the sabbath.

<sup>21</sup>For then there shall be great tribulation such as has not been from (the) beginning of the world until now, neither shall by no means be. <sup>22</sup>And unless those days were shortened not any flesh would be saved; but because of the elect, those days shall have been shortened. <sup>23</sup>Then if anyone should say to you, 'Look, here (is) the Christ,' or 'here' do not believe (it). <sup>24</sup>for there shall arise false Christs and false prophets, and shall give great signs and wonders so as to lead astray, if possible even the elect. <sup>25</sup>Behold I have told you beforehand. <sup>26</sup>If then they say to you, 'Behold He is in the desert,' do not go out (there). 'Behold (He is) in the secret chambers,' do not believe (it). <sup>27</sup>For as the lightning comes from the east and shines to the west, so shall also the coming of the Son of Man be. <sup>28</sup>For where the corpse may be, there the eagles shall be gathered together. <sup>29</sup>And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. <sup>30</sup>and then shall appear in the heaven the sign of the Son of Man, and then all the tribes of the earth

shall weep and they shall see the Son of Man coming upon the clouds of the heaven with power and great glory. <sup>31</sup>And He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from the heights of the heavens to the uttermost parts of them. <sup>32</sup>But learn from the parable of the fig tree: when her branch has already become tender, and she puts forth leaves, you know that summer (is) near. <sup>33</sup>So also when you see these (things) you know that it is near, at the doors. <sup>34</sup>Truly I say to you, this generation in no way passes away until all these (things) come to pass. <sup>35</sup>The heaven and the earth shall pass away, but My words shall in no wise pass away.

<sup>36</sup>But concerning that day and the hour, no one knows, neither the angels of the Heavens, except My Father only. <sup>37</sup>But as (were) the days of Noah, so shall also be the coming of the Son of Man. <sup>38</sup>For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark <sup>39</sup>[and they did not know until the flood came and took (them) all away] so shall also be the coming of the Son of Man. <sup>40</sup>Then shall two be in the field, the one is taken, and the one is left. <sup>41</sup>Two are grinding at the mill, one is taken and one is left. <sup>42</sup>Watch therefore, because you do not know what hour your Lord is coming. <sup>43</sup>But know this, that if the master of the house had known in what watch the thief is coming, he would have watched, and would not have permitted his house to be broken into. <sup>44</sup>Because of this you be ready also, because in such an hour you think not, the Son of Man is coming. <sup>45</sup>Who then is a faithful and wise slave, which his lord has set over his household to give them food in season? <sup>46</sup>That slave (is) blessed who when his lord comes shall

find (him) so doing. <sup>47</sup>Truly I say to you, that he shall set him over all his possessions. <sup>48</sup>But if that wicked slave says in his heart, 'My lord delays to come,' <sup>49</sup>and should begin to beat the fellow slaves, and to eat and to drink with those who are drunk, <sup>50</sup>the lord of that slave shall come on that day which he does not expect, and in an hour which he does not know, and he shall punish him severely, and shall appoint his part with the hypocrites; there shall be the weeping and the gnashing of teeth."

**25** "Then the Kingdom of the Heavens shall be likened to ten virgins, who took their lamps and went out to meet the bridegroom. <sup>2</sup>But five of them were wise, and five foolish. <sup>3</sup>Those who were foolish, having taken their lamps, did not take oil with themselves. <sup>4</sup>But the wise took oil in their vessels with their lamps. <sup>5</sup>But the bridegroom lingering, they all slumbered and slept.

<sup>6</sup>But at midnight there was a cry, 'Behold the bridegroom comes, go out to meet him.' <sup>7</sup>Then all those virgins were aroused and trimmed their lamps.

<sup>8</sup>And the foolish said to the wise, 'Give us of your oil, for our lamps are going out.' <sup>9</sup>But the wise answered, saying, '(No), there may not be enough for us and you, but rather go to those who sell and buy for yourselves.' <sup>10</sup>But when they were going to buy oil the bridegroom came, and those ready entered with him into the marriage feast, and the door was shut. <sup>11</sup>And afterwards, the remaining virgins also came, saying, 'Lord, Lord, open to us.' <sup>12</sup>But he having answered said, 'Truly I say to you, I do not know you. <sup>13</sup>Watch therefore, because you do not know the day or the hour in which the Son of Man comes.'

<sup>14</sup>For (it is) as a man going into a foreign country, (who) called his own slaves and delivered to them his posses-

sions. And to (one) he gave five talents, <sup>15</sup>and to another he gave two, and to another, one, to each according to (his) own ability. And immediately he went on his journey. <sup>16</sup>And having gone, the (one) having received the five talents did business with them, and made five other talents.

<sup>17</sup>Likewise also the (one) with the two also gained another two. <sup>18</sup>But the one having received the one, having departed dug in the earth and hid the money of his lord. <sup>19</sup>And after a long time, the lord of those slaves comes and settles accounts with them. <sup>20</sup>And having come near, the (one) having received the five talents brought another five talents, saying, 'Lord, you delivered to me five talents. Look, I have gained five other talents besides them.' <sup>21</sup>And his lord said to him, 'Well (done) good and faithful servant, you were faithful over a little, I will set you over much. You enter into the joy of your lord.' <sup>22</sup>And also having come near, the (one) having received the two talents said, 'Lord, you delivered to me two talents, look, I have gained two other talents besides them.' <sup>23</sup>His lord said to him, "Well (done) good and faithful servant, you were faithful over a little, I will set you over much. You enter into the joy of your lord.'

<sup>24</sup>And also having come near, the (one) who had received the one talent said, 'I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter abroad. <sup>25</sup>And having been afraid, having gone, I hid your talent in the earth, see, you have what (is) yours.' <sup>26</sup>But having answered, his lord said to him, 'Evil and lazy slave, you knew that I shall reap where I did not sow, and I gathered where I did not scatter abroad; <sup>27</sup>Therefore it was necessary for you to put my money to the bankers, and having come I could have received what is

mine with interest. <sup>28</sup>Therefore take the talent from him and give (it) to him who has the ten talents. <sup>29</sup>For to everyone who has it shall be given and he shall have abundance. But from the one who has not, even what he has shall be taken from him. <sup>30</sup>And cast out this useless slave into the outer darkness. There shall be the weeping and the gnashing of teeth.'

<sup>31</sup>But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit upon the throne of His glory. <sup>32</sup>And all the nations shall be gathered before Him, and He shall separate them from one another as the shepherd separates the sheep from the goats. <sup>33</sup>And He shall place the sheep on his right, but the goats on (the) left. <sup>34</sup>Then the King shall say to those on His right, 'Come, the blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world. <sup>35</sup>For I hungered and you gave Me to eat, I thirsted and you gave Me drink, I was a stranger and you took Me in, <sup>36</sup>naked and you clothed Me, I was sick and you visited Me. I was in prison and you came to Me.' <sup>37</sup>Then the righteous shall answer Him, saying, 'Lord, when did we see You hungering, and fed (You), or thirsting, and gave (You) drink? <sup>38</sup>And when did we see You a stranger and gathered (You) in, or naked and clothed (You)? <sup>39</sup>and when did we see You sick, or in prison, and came to You?' <sup>40</sup>And having answered, the King shall say to them, 'Truly I say to you, forasmuch as you did (it) to one of these least of My brothers you did (it) to Me.' <sup>41</sup>Then He shall say also to those on (the) left, 'Depart from Me, the cursed into the eternal fire, having been prepared for the devil and his angels. <sup>42</sup>For I hungered and you gave Me nothing to eat, I thirsted and you gave Me nothing to drink. <sup>43</sup>I was a stranger and you did not gather Me in, naked and you did not clothe Me, sick

and in prison and you did not visit Me.'  
<sup>44</sup>Then they shall also answer Him saying, 'Lord, when did we see You hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You?' Then He shall answer them, saying, 'Truly I say to you, forasmuch as you did (it) not to one of these least, you did (it) not to Me. And these shall go into eternal punishment, but the righteous into life eternal.'

**26** And it came to pass when Jesus finished all these sayings, He said to His disciples, <sup>2</sup>"You know that after two days the Passover is coming, and the Son of Man is being delivered up to be crucified." <sup>3</sup>Then the chief priests and the scribes and the elders of the people were gathered together to the court of the high priest who was called Caiaphas; <sup>4</sup>and they took counsel that they might seize Jesus by guile and kill (Him).

<sup>5</sup>But they said, "Not during the feast, in order that there may not be a riot among the people."

<sup>6</sup>Now when Jesus was at Bethany in the house of Simon the leper, <sup>7</sup>(there) came to Him a woman having an alabaster vase of very expensive ointment, and she poured (it) upon His head as He reclined. <sup>8</sup>But His disciples having seen (this) were indignant, saying, "For what (is) this waste? <sup>9</sup>For this ointment could be sold for a large sum and be given to (the) poor."

<sup>10</sup>But Jesus knowing (their indignation) said to them, "Why do you cause trouble for the woman? For she has done a good work to Me. <sup>11</sup>For you always have the poor with you, but you do not always have Me. <sup>12</sup>For she having poured this ointment upon My body did it for My burial. <sup>13</sup>Truly I say to you, wherever this gospel may be proclaimed in all the world, what this (one) did shall also be spoken for a memorial of her."

<sup>14</sup>Then one of the twelve, the (one) called Judas Iscariot, having gone to the chief priests, <sup>15</sup>said, "What are you willing to give (me), and I will deliver Him to you." And they paid to him thirty pieces of silver. <sup>16</sup>And from then he sought opportunity in order that he might betray Him.

<sup>17</sup>Now on the first (day) of unleavened bread the disciples came to Jesus saying to Him, "Where do you wish we may prepare for You to eat the Passover?"

<sup>18</sup>And he said, "You go into the city to a certain one and say to him, 'The teacher says, my time is near, with you I am observing the Passover with My disciples.'" <sup>19</sup>And the disciples did as Jesus commanded them and prepared the Passover.

<sup>20</sup>And evening having come, He reclined with the twelve. <sup>21</sup>And as they were eating He said, "Truly I say to you, that one of you shall betray Me. <sup>22</sup>And being exceedingly sorrowful they began each of them to say to Him, "Lord, is it I myself?" <sup>23</sup>And having answered, He said, "The (one) dipping the hand in the dish with Me, he shall betray Me. <sup>24</sup>Truly the Son of Man goes as it has been written concerning Him, but woe to that man through whom the Son of Man is betrayed. It was good for him if that man were not born." <sup>25</sup>And having answered, Judas, the one betraying Him said, "Rabbi, is it I myself?" He says to him, "You said (it)."

<sup>26</sup>And while they ate, Jesus having taken the bread and blessing (it), broke (it) and gave to the disciples and said, "Take, eat, this is My body."

<sup>27</sup>And taking the cup, and giving thanks, He gave to them, saying, "You all drink of it, <sup>28</sup>for this is My blood of the new Covenant which is being shed concerning many for forgiveness of sins. <sup>29</sup>But, I say to you, that I shall in no wise drink from now of the fruit of the vine

until that day when I drink it new with you in the Kingdom of My Father. <sup>30</sup>And having sung a hymn they went out to the Mount of Olives.

<sup>31</sup>Then Jesus says to them, "All of you shall be offended in Me during this night. For it has been written, 'I will smite the shepherd, and the sheep of the flock shall be scattered.' <sup>32</sup>But after I am raised up I will go before you into Galilee." <sup>33</sup>And having answered, Peter said to Him, "Even if all shall be offended in You, I will never be offended."

<sup>34</sup>Jesus said to him, "Truly I say to you, that during this night before the rooster crows, you shall deny Me three times." <sup>35</sup>Peter says to Him, "Even if it be necessary (for) me to die with You, I will in no wise deny You. Also all the disciples spoke likewise.

<sup>36</sup>Then Jesus comes with them into a place called Gethsemane, and says to the disciples, "You sit here until having gone over there, I may pray. <sup>37</sup>And having taken Peter and the two sons of Zebedee He began to be sorrowful and to be distressed. <sup>38</sup>Then He says to them, "My soul is exceedingly sorrowful, even to death, you remain here and watch with Me." <sup>39</sup>And having gone forward a little, He fell upon His face, praying and saying, "My Father if it is possible let this cup pass from Me, nevertheless not as I will but as You (will)." <sup>40</sup>And He comes to the disciples and finds them sleeping, and He says to Peter, "So, were you not able to watch with Me one hour? <sup>41</sup>Watch and pray that you may not enter into temptation. The spirit indeed (is) willing but the flesh is weak." <sup>42</sup>And again a second time, having gone, He prayed saying, "My Father, if this cup is not able to pass from Me except I drink it, let Your Will be done."

<sup>43</sup>And having come, He finds them sleeping again, for their eyes were heavy. <sup>44</sup>And leaving them, having gone, again He prayed a third (time),

saying the same words. <sup>45</sup>Then He comes to His disciples and says to them, "Sleep on now, and take your rest; behold the hour has drawn near, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup>Arise, let us be going, behold the one betraying Me has drawn near.

<sup>47</sup>And while He was yet speaking, behold, Judas one of the twelve came, and a great crowd with him, with many swords and staves, from the chief priests and elders of the people. <sup>48</sup>And the one betraying Him gave them a sign, saying, "Whomever I may kiss is He, you seize Him." <sup>49</sup>And having come immediately to Jesus he said, "Hail Rabbi, and he fervently kissed Him. <sup>50</sup>But Jesus said to him, "Friend, why are you here?" Then having come near they laid the hands upon Jesus and seized Him. <sup>51</sup>And behold, one of those with Jesus, stretching forth the hand drew his sword, and striking the slave of the high priest he cut off his ear. <sup>52</sup>Then Jesus says to him, "Put your sword back into its place. For all those who take the sword shall perish by (the) sword. <sup>53</sup>Or do you think that I am not able now to call upon My Father and He shall place beside Me more than twelve legions of angels? <sup>54</sup>How then should the Scriptures be fulfilled that it must be thus?"

<sup>55</sup>In that hour Jesus said to the crowds, "Have you come out as against a robber with swords and staves to seize Me? Day by day I was sitting with you in the temple teaching, and you did not seize Me. <sup>56</sup>But all this came to pass in order that the Scriptures of the prophets might be fulfilled." Then all the disciples leaving Him, fled.

<sup>57</sup>And those who seized Jesus led (Him) away to Caiaphas, the high priest, where the scribes and elders were gathered together. <sup>58</sup>And Peter was following Him from a great distance upon the court of the high priest; and having entered inside he sat with the officers to see the

end. <sup>59</sup>And the chief priests and the elders and the whole Sanhedrin sought a false witness against Jesus, so that they might put Him to death. <sup>60</sup>And they found none; even though many false witnesses having come forward found nothing. But afterwards two false witnesses having come near, <sup>61</sup>said, "This (one) said, 'I am able to destroy the Temple of God and to build it in three days.'" <sup>62</sup>And having arisen the high priest said to Him, "Do You answer nothing? What do these witness against You?"

<sup>63</sup>But Jesus was silent, and having answered, the high priest said to Him, "I put You under oath by the living God in order that You may tell us if You are the Christ, the Son of God." <sup>64</sup>Jesus says to him, "You said (it), moreover I say to you, henceforth you shall see the Son of Man sitting on (the) right (hand) of power and coming upon the clouds of Heaven." <sup>65</sup>Then the high priest tore his garments, saying, "He blasphemed, why do we yet have need of witnesses? See, now you heard his blasphemy, <sup>66</sup>What do you think?" And they having answered said, "He is guilty of death." <sup>67</sup>Then they spat in His face, and they beat Him with the fists and they smacked Him, <sup>68</sup>saying, "Prophecy to us, Christ, who is it who struck you?"

<sup>69</sup>And Peter sat outside in the court; and one servant-girl came to him, saying, "And you were with Jesus of Galilee." <sup>70</sup>But he denied before all, saying, "I do not know what you say." <sup>71</sup>And having gone out into the porch, another saw him and says to those there, "And this (one) was with Jesus of Nazareth." <sup>72</sup>And again he denied with an oath, "I do not know the man." <sup>73</sup>But after a little, those standing by coming near said to Peter, "Truly also you are of them, for even your speech makes you manifest." <sup>74</sup>Then he began to curse and to swear, "I do not know the man." And immediately a rooster crowed. <sup>75</sup>And

Peter remembered the word of Jesus which had been spoken to him, "Before a rooster crows you shall deny Me three times." And having gone outside, he wept bitterly.

**27** And morning having come, all the chief priests and the elders of the people took counsel together against Jesus, as it were, to put Him to death. <sup>2</sup>And having bound Him, they led Him away and delivered Him to Pontius Pilate, the governor.

<sup>3</sup>Then Judas, the one having betrayed Him, having seen that he was condemned, having repented, returned the thirty pieces of silver to the chief priests and the elders <sup>4</sup>saying, "I have sinned, having betrayed innocent blood." But they said, "What (is that) to us? You shall see (to it)." <sup>5</sup>And throwing the pieces of silver into the temple, he departed; and having gone forth he hanged himself. <sup>6</sup>And the chief priests taking the pieces of silver, said, "It is not lawful to put them into the treasury, since it is (the) price of blood." <sup>7</sup>And taking counsel, they bought of them the field of the potter for burial for the strangers.

<sup>8</sup>Therefore that field was called the Field of Blood till this day. <sup>9</sup>Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of Him who was priced, whom they priced from the sons of Israel, <sup>10</sup>and they gave them for a field of the potter as the Lord directed me."

<sup>11</sup>And Jesus stood before the governor; and the governor asked Him saying, "Are You the King of the Jews?" And Jesus said to him, "You are saying (it)." <sup>12</sup>And being accused by the chief priests and the elders, He answered nothing. <sup>13</sup>Then Pilate says to Him, "Do you not hear how many (things) they are witnessing against You?" <sup>14</sup>And He did not



answer him, not even to one word, so that the governor greatly marveled. <sup>15</sup>Now at a feast the governor usually released one prisoner to the crowd whom they wished. <sup>16</sup>And they then had a notable prisoner called Barabbas.

<sup>17</sup>Therefore when they were gathered together, Pilate said to them, "Whom do you wish I should release to you, Barabbas or Jesus who is called Christ?" <sup>18</sup>For he knew that they delivered Him up because of envy.

<sup>19</sup>And while he was sitting upon the throne his wife sent to him, saying, (There is) nothing to you and to that Just (Man), for today I suffered many (things) in a dream because of him. <sup>20</sup>But the chief priests and the elders persuaded the crowds, in order that they might ask (for) Barabbas and might destroy Jesus. And having answered, <sup>21</sup>the governor said to them, "Which of the two do you wish I may release to you?" And they said, "Barabbas." <sup>22</sup>Pilate says to them, "What then should I do (with) Jesus who is called Christ?"

<sup>23</sup>They all said to him, "Let Him be crucified." But the governor said, "For what evil has He done?" But they cried out more saying, "Let Him be crucified."

<sup>24</sup>And Pilate having seen that he gains nothing, but rather a tumult begins, having taken water he washed (his) hands before the crowd saying, "I am innocent of the blood of this Righteous (man), you shall see."

<sup>25</sup>And having answered, all the people said, "His blood (be) upon us and upon our children." <sup>26</sup>Then he released Barabbas to them, and having Jesus flogged, he delivered (Him) over in order that He might be crucified.

<sup>27</sup>Then the soldiers of the governor, having taken Jesus into the praetorium gathered together against Him all the band. <sup>28</sup>And having stripped Him, they placed around Him a scarlet cloak,

<sup>29</sup>and having plaited a crown of thorns, they placed (it) upon His head, and a reed in His right hand; and kneeling before Him, they mocked Him, saying, "Hail, King of the Jews;" <sup>30</sup>and having spit on Him, they took the reed and smote (Him) on His head. <sup>31</sup>And when they had mocked Him they stripped the cloak from Him and put on Him His clothes; and they led Him away to crucify Him.

<sup>32</sup>And while going out they found a man, a Cyrenian named Simon. They compelled this (one) in order that he might bear His cross. <sup>33</sup>And having come to a place called Golgotha, which is called 'a place of a skull,' they gave Him vinegar mixed with gall to drink, and having tasted (it) He would not drink. <sup>35</sup>And having crucified Him, they divided His garments, casting a lot in order that it might be fulfilled which was spoken by the prophet, "They divided My clothes among themselves and for My garment they cast a lot." <sup>36</sup>And sitting they watched Him there. <sup>37</sup>And they placed over His head His accusation, which had been written, "THIS IS JESUS THE KING OF THE JEWS." <sup>38</sup>Then two robbers were crucified with Him, one on (the) right and one on (the) left.

<sup>39</sup>And those passing by blasphemed Him, shaking their heads <sup>40</sup>and saying, "The (one) destroying the Temple and building (it) in three days, save Yourself. If you are the Son of God, come down from the cross." <sup>41</sup>And likewise also the chief priests, mocking Him with the scribes and elders said, <sup>42</sup>"He saved others; he is not able to save himself. If He is the King of Israel let Him now come down from the cross and we will believe in him. <sup>43</sup>He trusted on God, let Him rescue Him now if He wants him. For He said, "I am the Son of God." <sup>44</sup>And also the robbers who were crucified with him reviled Him, (saying) the same.

<sup>45</sup>Now from (the) sixth hour there was darkness over all the earth until the ninth (hour). <sup>46</sup>And about (the) ninth hour, Jesus cried with a great voice saying, "Eli, Eli, lama, sabachthani?" [this is, My God, My God, why have You forsaken Me?] <sup>47</sup>And some of those standing there hearing, said, "This (one) calls Elijah." <sup>48</sup>And immediately one of them having run and taking a sponge, and filling (it) with vinegar, and putting (it) on a reed, gave Him to drink. <sup>49</sup>But the rest said, "Let (it) be, let us see if Elijah is coming to save Him.

<sup>50</sup>And again Jesus crying with a great voice dismissed (His) spirit. And behold, <sup>51</sup>the veil of the Temple was rent in two from top to bottom. And the earth was shaken and the rocks were rent, <sup>52</sup>and the tombs were opened, and many bodies of the saints who had fallen asleep arose, <sup>53</sup>and having gone out of the tombs after His resurrection, they entered into the holy city and appeared to many.

<sup>54</sup>But the centurion and those watching Jesus with him, having seen the earthquake and the (things) done, they feared exceedingly, saying, "Truly this one was the Son of God." <sup>55</sup>And there were many women watching from a distance, who followed Jesus from Galilee, ministering unto Him, <sup>56</sup>among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

<sup>57</sup>And evening having come, there came a rich man from Arimathea, named Joseph, who was also himself discipled to Jesus. <sup>58</sup>This one having gone to Pilate, asked for the body of Jesus. Then Pilate commanded the body to be given. <sup>59</sup>And having taken the body, Joseph wrapped it in clean linen, <sup>60</sup>and placed it in his tomb which he had hewn in the rock, and having rolled a great stone to the door of the tomb, he departed. <sup>61</sup>And there was Mary Magdalene and the other Mary sitting

opposite the sepulcher.

<sup>62</sup>Now on the next day, which is after the preparation, the chief priests and the Pharisees were gathered together with Pilate, <sup>63</sup>saying, "Sir, we remembered that that deceiver said (while) yet living, 'After three days I will rise up.' <sup>64</sup>Therefore command the sepulcher to be made secure until the third day, lest his disciples coming by night might steal him, and might say to the people, 'He has raised from the dead, and the last error shall be worse than the first.'" <sup>65</sup>Pilate said to them, "You have a guard, go make (it as) secure as you can." <sup>66</sup>And they having gone, made the sepulcher secure, sealing the stone, (and) with the guard.

**28** Now late on the sabbath, as it was dawning into the first day of the week, Mary Magdalene and the other Mary came to see the sepulcher. <sup>2</sup>And, behold, there was a great earthquake, for an angel of (the) Lord came down from Heaven, and having come, he rolled away the stone from the door, and was sitting upon it. <sup>3</sup>And His appearance (was) as lightning and His clothing white as snow. <sup>4</sup>And from the fear of him, those keeping watch were shaken and became as dead men. <sup>5</sup>But having answered, the angel said to the women, "Fear you not, for I know that you seek Jesus who was crucified. <sup>6</sup>He is not here, for He was raised just as He said. Come, see the place where the Lord was lying. <sup>7</sup>And having gone quickly, tell His disciples that He was risen from the dead; and behold He goes before you into Galilee; you shall see Him there. Behold I have told you." <sup>8</sup>And having departed quickly from the tomb with fear and great joy, they ran to tell His disciples. <sup>9</sup>And as they were going to tell His disciples, behold also, Jesus met them saying, "Hail," and having come to (Him) they took hold of His feet and worshipped

Him. <sup>10</sup>Then Jesus says to them, "Do not fear, go tell My brothers in order that they may go into Galilee, and there they shall see Me."

<sup>11</sup>And as they were going, behold, some of the guard having come into the city told the chief priests all the (things) that happened. <sup>12</sup>And having been gathered together with the elders and having taken counsel, they gave much money to the soldiers, <sup>13</sup>saying, "Say that His disciples having come by night stole Him while we were sleeping. <sup>14</sup>And if this is heard by the Governor, we will persuade him, and we will make you free from anxiety." <sup>15</sup>And having taken the money they did as they were taught. And this

word was spread abroad by the Jews until this day.

<sup>16</sup>And the eleven disciples went into Galilee unto the mount where Jesus appointed (for) them. <sup>17</sup>And having seen Him, they worshipped Him, but they doubted. <sup>18</sup>And having come near, Jesus spoke to them saying, "All authority in Heaven and upon earth was given to Me. <sup>19</sup>Therefore having gone, you disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; <sup>20</sup>teaching them to observe all things whatever I commanded you. And, behold, I am with you all the days until the consummation of the age." Amen.

# Mark

**1** (The) beginning of the Gospel of Jesus Christ the Son of God. <sup>2</sup>As it has been written in the prophets, “Behold I send My messenger before Your face, who shall prepare Your way before You, <sup>3</sup>a voice crying in the wilderness, ‘You make ready the way of the Lord, you make straight His paths.’”

<sup>4</sup>John came baptizing in the wilderness, and preaching a baptism of repentance for the remission of sins. <sup>5</sup>And there went out to him all the country of Judaea, and those of Jerusalem, and were all being baptized by him in the Jordan River, confessing their sins. <sup>6</sup>And John was clothed in the hair of a camel, and a leathern girdle around his loins, and eating locusts and wild honey. <sup>7</sup>And he preached saying, “The (One) who is coming after me is mightier than I, of Whom I am not worthy having stooped to loose the straps of His sandals. <sup>8</sup>I indeed baptized you with water but He shall baptize you with the Holy Spirit.

<sup>9</sup>And it came to pass in those days, (that) Jesus came from Nazareth of Galilee, and was baptized into the Jordan by John. <sup>10</sup>And immediately going up from the water He saw the Heavens split open and the Spirit as a

dove coming down upon Him, <sup>11</sup>and there came a voice out of the Heavens; You are My beloved Son, in Whom I am well-pleased. <sup>12</sup>And immediately the Spirit cast Him out into the wilderness. <sup>13</sup>And He was there in the wilderness forty days, being tempted by Satan, and He was with the wild animals, and the angels ministered unto Him.

<sup>14</sup>And after John was delivered up, Jesus came into Galilee preaching the Gospel of the Kingdom of God, <sup>15</sup>and saying, “The time has been fulfilled and the Kingdom of God has come near; you repent and believe in the Gospel.” <sup>16</sup>And walking by the Sea of Galilee, He saw Simon and Andrew his brother casting a net in the sea; for they were fishermen. <sup>17</sup>And Jesus said to them, “Come after Me and I will make you to become fishers of men.” <sup>18</sup>And immediately having left their nets they followed Him. <sup>19</sup>And having gone on thence a little, He saw James the (son) of Zebedee and John his brother and they (were) in the boat mending the nets. <sup>20</sup>And immediately He called them; and having left their father Zebedee in the boat with the hired servants, they went after Him.

<sup>21</sup>And they went into Capernaum; and immediately on the sabbaths, hav-

ing entered into the synagogue He taught. <sup>22</sup>And they were astonished at His teaching; for He was teaching them as having authority, and not as the scribes. <sup>23</sup>And there was in their synagogue a man with an unclean spirit, and he cried aloud, <sup>24</sup>saying, "Ah, what have we to do with You, Jesus a Nazarene? Have You come to destroy us? I know Who You are, the Holy (One) of God." <sup>25</sup>And Jesus rebuked him, saying, "Be silent and come out of him," <sup>26</sup>and the unclean spirit convulsed him, and having cried with a great voice he came out of him. <sup>27</sup>And they were all amazed, so that they questioned among themselves saying, "What is this? What new teaching (is) this, that with authority He even commands the unclean spirits, and they obey Him. <sup>28</sup>And immediately His fame went out everywhere into all the surrounding country of Galilee. <sup>29</sup>And having departed immediately out of the synagogue, they came into the house of Simon and Andrew with James and John. <sup>30</sup>And the mother-in-law of Simon was lying down with a fever, and immediately they tell Him about her. <sup>31</sup>And having come, He raised her up and took hold of her hand; and the fever left her immediately, and she served them. <sup>32</sup>But evening having come, when the sun set, they brought to Him all those having sickness and those demon-possessed; <sup>33</sup>and the whole city was gathered together at the door. <sup>34</sup>And He healed many having sickness with various diseases, and He cast out many demons, and He did not permit the demons to speak because they knew Him. <sup>35</sup>And exceedingly early (at) night having arisen, He went out and departed unto a desert place, and was there praying. <sup>36</sup>And Simon and those with him tracked Him down, <sup>37</sup>and having found Him they say to Him, "All seek You." <sup>38</sup>And He says to them, "Let us go into the neighboring towns in order that I

may also preach there; for unto this I came forth. <sup>39</sup>And in the synagogues He was preaching and casting out demons in all of Galilee.

<sup>40</sup>And a leper comes to Him begging Him, and falling on his knees to Him and saying to Him, "If You will, You are able to cleanse me." <sup>41</sup>And Jesus being moved with compassion, He having stretched out the hand touched him and says to him, "I will, you be clean." <sup>42</sup>And having spoken, immediately the leprosy departed from him and he was cleansed. <sup>43</sup>And having sternly warned him, He immediately cast him out, <sup>44</sup>and says to him, "See, tell nothing to anyone, but go, show yourself to the priest and offer concerning your cleansing, what Moses commanded for a testimony to them. <sup>45</sup>But having gone out he began to proclaim much, and to spread abroad the word, so that He was no longer able to openly enter into the city, but He was outside in desert places; and they came to Him from everywhere.

**2** And after (some) days He entered again into Capernaum, and it was heard that He was in (the) house. <sup>2</sup>And immediately many were gathered together, so that there was no longer any room not even at the door, and He spoke the word to them. <sup>3</sup>And they came bringing to Him a paralytic, being borne by four. <sup>4</sup>And not being able to approach Him through the crowd, they unroofed the roof where He was, and having torn (it) up they lowered the bed on which the paralytic was lying.

<sup>5</sup>And Jesus having seen their faith said to the paralytic, "Child, your sins have been forgiven you."

<sup>6</sup>And there were certain of the scribes sitting there and reasoning in their hearts, <sup>7</sup>"Why does this one thus speak blasphemies? Who is able to forgive sins except One, God?" <sup>8</sup>And Jesus, knowing immediately in His spirit that they

were reasoning thus within themselves, said to them, "Why do you reason these (things) in your hearts? <sup>9</sup>Which is easier to say to the paralytic, your sins be forgiven, or to say, arise and take up your bed and walk? <sup>10</sup>But in order that you may know that the Son of Man has authority on earth to forgive sins," He says to the paralytic, <sup>11</sup>"I say to you, arise take up your bed and go into your house." <sup>12</sup>And he arose immediately, and having taken up the bed he went out before all, so that they were all amazed and glorified God saying, "We never saw (it) like this."

<sup>13</sup>And again He went out by the sea, and all the crowd came to Him, and He taught them. <sup>14</sup>And passing by, He saw Levi the (son) of Alpheus sitting at the tax-office, and says to him, "Follow Me." And having arisen he followed Him. <sup>15</sup>And it came to pass as he was reclining in his house, also many tax-collectors and sinners were reclining with Jesus and His disciples; for they were many, and they followed Him.

<sup>16</sup>And the scribes and the Pharisees having seen Him eating with the tax-collectors and sinners, said to His disciples, "Why (is it) that he is eating and drinking with the tax-collectors and sinners?"

<sup>17</sup>And Jesus having heard (it) said to them, "Those who are strong have no need for a physician, but those having sickness, I did not come to call the righteous but sinners to repentance."

<sup>18</sup>And the disciples of John and those of the Pharisees were fasting; and they came and said to Him, "Why do the disciples of John and those of the Pharisees fast, but your disciples do not fast?"

<sup>19</sup>And Jesus said to them, "Are the sons of the bridechamber able to fast when the bridegroom is with them? What time they have the bridegroom with them, they are not able to fast. <sup>20</sup>But the days shall come when the bridegroom shall be taken away from

them, and then they shall fast in those days. <sup>21</sup>And no one sews a new piece of cloth upon an old garment; or if he does, the fullness of the new takes away from the old, and the tear becomes worse. <sup>22</sup>And no one puts new wine into old wineskins; and if he does, the new wine bursts the wineskins, and the wine is poured out and the wineskins shall be destroyed. But new wine is put into new wineskins."

<sup>23</sup>And it came to pass on the sabbath (that) He went through the grain fields, and His disciples began to make (their) way, plucking the ears of grain;

<sup>24</sup>and the Pharisees said to Him, "Behold, why do they do what is not lawful on the sabbath?" And He said to them, "Have you never read what David did when he had need and hungered, and those with him? <sup>26</sup>How he entered into the house of God when Abiathar was high priest and he ate the shew-bread, which is not lawful to eat except for the priests, and he also gave to those who were with him?" <sup>27</sup>And He said to them, "The sabbath was made on account of man, and not man on account of the sabbath." <sup>28</sup>So then, the Son of Man is also Lord of the sabbath.

**3** And He entered again into the synagogue, and a man was there having a withered hand, <sup>2</sup>and they were closely observing Him, if he would heal him on the sabbaths, in order that they might speak against Him.

<sup>3</sup>And He says to the man having the withered hand, "You rise up into the midst." <sup>4</sup>And He says to them, "Is it lawful on the sabbaths to do good or to do evil, to save life or to kill?" But they were silent. <sup>5</sup>And having looked around on them with anger, being grieved upon the hardness of their hearts, He says to the man, "Stretch out your hand." And he stretched (it) out, and his hand was restored sound as the other. <sup>6</sup>And imme-

diately the Pharisees having gone out with the Herodians, took counsel against Him, how they might destroy Him.

<sup>7</sup>And Jesus departed with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea, <sup>8</sup>and from Jerusalem and from Idumea, and on the other side of the Jordan, and those around Tyre and Sidon, a great multitude having heard how much He was doing, came to Him. <sup>9</sup>And he spoke to His disciples in order that a small boat should wait on Him because of the crowd, in order that they might not press upon Him. <sup>10</sup>For He healed many, so that they fell upon Him, in order that as many as had plagues might touch Him. <sup>11</sup>And the unclean spirits, when they saw Him, fell before Him and cried saying, "You are the Son of God." <sup>12</sup>And He rebuked them much, in order that they should not make Him manifest.

<sup>13</sup>And He went up into the mountain and called whom He wished, and they went to Him. <sup>14</sup>And He appointed twelve in order that they may be with Him, and in order that He might send them to preach, <sup>15</sup>and to have authority to heal diseases and to cast out demons; <sup>16</sup>and He placed upon Simon (the) name Peter; <sup>17</sup>and James the (son) of Zebedee and John the brother of James, and He placed upon them (the) name Boanerges, which is Sons of Thunder, <sup>18</sup>and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the (son) of Alpheus, and Thaddeus, and Simon the Canaanite, <sup>19</sup>and Judas Iscariot who also betrayed Him.

And He comes into a house, <sup>20</sup>and again a crowd gathers, so that they were not able even to eat bread. <sup>21</sup>And those with Him having heard, went out to take hold of Him, for they said that He was out of His mind. <sup>22</sup>And the scribes having come down from Jerusalem said that

He has Beelzebub, and that by the prince of the demons He casts out the demons. <sup>23</sup>And having called them to Him He spoke to them in parables, "How is Satan able to cast out Satan? <sup>24</sup>And if a kingdom is divided against itself, that kingdom is not able to stand; <sup>25</sup>and if a house is divided against itself, that house is not able to stand. <sup>26</sup>And if Satan rises up against himself and has been divided, he is not able to stand but has an end. <sup>27</sup>No one having entered into the house of a strong man is able to plunder his goods, except he first bind the strong man, and then he will plunder his house. <sup>28</sup>Truly I say to you, that all the sins shall be forgiven to the sons of men, even blasphemies, whatever they may have blasphemed; <sup>29</sup>but whoever blasphemes against the Holy Spirit has not forgiveness unto the age, but is guilty of an eternal judgement;" <sup>30</sup>because they said, He has an unclean spirit.

<sup>31</sup>Then His mother and His brothers come, and standing outside they sent to Him calling Him. <sup>32</sup>And a crowd sat around Him, and said to Him, "Behold Your mother and Your brothers outside are seeking You."

<sup>33</sup>And He answered them, saying, "Who is My mother or My brothers?" <sup>34</sup>And having looked around on those sitting around Him in a circle He says, "Behold, My mother and My brothers. <sup>35</sup>For whoever may do the will of God, the same is My brother and My sister and mother."

**4** And again He began to teach by the sea. And there was gathered to Him a great crowd, so that He having entered into a boat, sat in the sea, and all the crowd was by the sea on the ground. <sup>2</sup>And He taught them many (things) in parables, and said to them in His teaching, <sup>3</sup>"You hear. Behold the sower went out to sow. <sup>4</sup>And it came to pass as he

sowed some (seed) fell by the way, and the birds of heaven came and ate it up. <sup>5</sup>And other (seed) fell upon rocky (soil) where it did not have much earth, and immediately it sprang up because it did not have depth of earth; <sup>6</sup>and the sun having come up it was scorched, and because it had no root it dried up. <sup>7</sup>And other (seed) fell among the thorns, and the thorns grew up and choked it, and it gave no fruit. <sup>8</sup>And other (seed) fell into the good ground and gave fruit going up and increasing, and some bore thirtyfold, and some sixtyfold, and some a hundredfold.” <sup>9</sup>And He said to them, “The one having ears to hear, let him hear.” <sup>10</sup>And when He was alone, those around Him with the twelve asked Him (concerning) the parable, <sup>11</sup>and He said to them, “The mystery of the Kingdom of God has been given to you, but to those outside, all (things) are done in parables, <sup>12</sup>in order that ‘Seeing they may see and not perceive, and hearing they may hear and not understand, lest they should turn and their sins be forgiven them.’” <sup>13</sup>And He said to them, “Do you not know this parable? And how shall you know all the parables? <sup>14</sup>The sower sows the word.

<sup>15</sup>And these are those (sown) by the way, where the word is sown, and when they hear, immediately Satan comes and takes away the word which was sown in their hearts, <sup>16</sup>and these likewise are the (seed) which are sown upon the rocky (soil), who when they hear the word, immediately they receive it with joy, <sup>17</sup>and they have no root in themselves, but they are for a time, then affliction or persecution having come, they are immediately offended because of the word. <sup>18</sup>And these are those which are sown among the thorns; these are those hearing the word, <sup>19</sup>and the cares of this age, and the deceitfulness of riches, and lusts concerning all the rest, coming in, choke the word, and it becomes unfruit-

ful. <sup>20</sup>And these are the (ones) which were sown upon the good ground, who hear the word and receive (it) and bring forth fruit, some thirtyfold, and some sixtyfold, and some a hundredfold.” <sup>21</sup>And He said to them, “Does a lamp come in order that it may be placed under a bushel measure or under the bed? (Is it) not that it may be placed on a lampstand? For there is not anything hidden, except it may be made manifest; <sup>22</sup>nor become secret, but that it may come to light. <sup>23</sup>If anyone has ears to hear, let him hear.” <sup>24</sup>And He said to them, “Be careful what you hear; in what measure you measure it shall be measured unto you, and it shall be added to you who hear.

<sup>25</sup>For whoever may have, it shall be given to him; and whoever does not have, even that which he has shall be taken from him.”

<sup>26</sup>And He said, “Thus, the Kingdom of God is as a man who would cast seed upon the earth, and <sup>27</sup>would sleep and arise night and day, and the seed sprouts and grows, he knows not how. <sup>28</sup>For of its own accord the earth brings forth fruit, first the blade, then the ear, then the full grain in the ear. <sup>29</sup>And when the fruit has matured, immediately he sends forth the sickle because the harvest has come. <sup>30</sup>And He said, “How shall we liken the Kingdom of God, or in what parable shall we compare it? <sup>31</sup>(It is ) as a grain of mustard seed, which when it has been sown upon the earth, which (is) smaller than all of the seeds that are upon the earth, <sup>32</sup>and when it has been sown, it comes up and becomes greater than all the vegetables, and it produces great branches, so that the birds of the heaven are able to dwell under its shadow.” <sup>33</sup>And in many such parables He spoke the word to them, as they were able to hear; <sup>34</sup>and without a parable He did not speak to them; but (when) alone He



explained all (things) to His disciples.

<sup>35</sup>And He says to them on that day, evening having come, "Let us go over to the other side. <sup>36</sup>And having dismissed the crowd, they took Him, as He was in the boat; but also other small boats were with Him.

<sup>37</sup>And a great hurricane wind came, and the waves were beating into the boat, so that it was already being filled. <sup>38</sup>And He was in the stern, sleeping upon a pillow; and they awakened Him and said to Him, "Teacher, do You not care that we are perishing?"

<sup>39</sup>And having been completely awakened, He rebuked the wind, and said to the sea, "Be silent," and the wind stopped, and there was a great calm. <sup>40</sup>And He said to them, "Why are you thus fearful? How (is it) you do not have faith?" <sup>41</sup>And they feared a great fear, and were saying to one another, "Who then is this, that the wind and the sea also obey Him?"

**5** And they came to the other side of the sea, to the country of the Gadarenes. <sup>2</sup>And on His having gone out from the boat, immediately a man with an unclean spirit, from the tombs, met Him, <sup>3</sup>who had a dwelling place in the tombs, and no one was any longer able to bind him, not with a chain, <sup>4</sup>because he had been bound many times with fetters and chains, and the chains were torn apart by him, and the fetters had been shattered, and no one was able to subdue him. <sup>5</sup>And all through night and day in the mountains and in the tombs, he was crying and cutting himself to pieces with stones.

<sup>6</sup>And having seen Jesus from afar, he ran and worshipped Him, <sup>7</sup>and crying with a loud voice he said, "What have I to do with you, Jesus the Son of God the most high? I adjure you by God not to torment me."

<sup>8</sup>For He was saying to him, "Unclean

spirit, go out of the man." <sup>9</sup>And He questioned him, "What (is) your name?" And he answered, saying, "My name (is) Legion because we are many." <sup>10</sup>And he begged Him much, in order that He might not send them out of the country. <sup>11</sup>Now there was a great herd of swine feeding near the mountain; <sup>12</sup>and all the demons begged Him saying, "Send us into the swine, in order that we may enter into them." <sup>13</sup>And immediately He permitted them. And the unclean spirits, having gone out, entered into the swine, and the herd rushed down the bank into the sea, [now they were about two thousand], and drowned in the sea. <sup>14</sup>And those who fed the swine fled and reported (it) to the city and to the country; and they went out to see what it was which had been done. <sup>15</sup>And they came to Jesus, and they beheld the (one) demon-possessed sitting and clothed, and in his right mind, the (one) who had the legion, and they were afraid.

<sup>16</sup>And the (ones) having seen it told them how it was with the demon-possessed (one), and concerning the swine. <sup>17</sup>And they began to beg Him to depart from their borders. <sup>18</sup>And He having entered into the boat, the (one) having been demon-possessed, begged Him, in order that he might be with Him. <sup>19</sup>But Jesus did not permit him, but said to him, "You go to your house, unto your kindred, and tell them what great (things) the Lord has done for you and had mercy on you. <sup>20</sup>And he departed and began to proclaim in the Decapolis what great (things) Jesus had done for him, and they all marveled.

<sup>21</sup>And again Jesus having crossed over in the boat unto the other side, a great crowd was gathered together to Him, and he was beside the sea. <sup>22</sup>And behold there comes one of the rulers of the synagogue, named Jairus, and having seen Him he fell at His feet; <sup>23</sup>and begged Him much, saying, "My daugh-

ter is at the point of death, (I beg), in order that having come, you may place hands upon her so that she may be healed, and may live.”<sup>24</sup> And He went with him. And a great crowd was following Him, and pressing upon Him.<sup>25</sup> And a certain woman having an issue of blood for twelve years,<sup>26</sup> and having suffered much from many physicians and having spent all she possessed, and having received no help, but rather having come to the worse,<sup>27</sup> having heard about Jesus, having come in the crowd behind she touched His garment;<sup>28</sup> for she said, “If I but touch His garments I shall be made whole.”<sup>29</sup> And immediately the fountain of her blood was dried up and she knew in (her) body that she had been healed from the plague.<sup>30</sup> And immediately Jesus, knowing in Himself that power had gone out from Him, having turned in the crowd said, “Who touched my garments?”<sup>31</sup> And His disciples said to Him, “You see the crowd pressing upon You, and You say, ‘Who touched Me?’”<sup>32</sup> And He looked around to see who had done this.<sup>33</sup> But the woman fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him all the truth.<sup>34</sup> And He said to her, “Daughter, your faith has made you whole, go in peace and be well from your plague.”<sup>35</sup> (While) He was yet speaking, they came from the ruler of the synagogue’s (house) saying, “Your daughter has died, why do you still trouble the Teacher?”<sup>36</sup> And Jesus having heard the word which was spoken immediately said to the ruler of the synagogue, “Do not fear, only believe.”<sup>37</sup> And He did not permit anyone to accompany Him except Peter and James and John the brother of James.<sup>38</sup> And they come to the house of the ruler of the synagogue, and He saw a tumult, and much weeping and wailing.<sup>39</sup> And having entered, He says to them, “Why do

you make a tumult and weep? The child is not dead but is sleeping.”<sup>40</sup> And they laughed at Him. But He having put out all, takes the father and mother of the child, and those with Him, and goes in where the child was lying.<sup>41</sup> And taking hold of the hand of the child, He says to her, “Talitha koumi,” which is being interpreted, damsel, I say to you, arise.<sup>42</sup> And immediately the damsel arose and was walking; for she was twelve years (old): and they were amazed with a great amazement.<sup>43</sup> And He ordered them much in order that no one should know this, and He said to give her to eat.

**6** And He went out from there and came into His native country, and His disciples following Him.<sup>2</sup> And the sabbath having come, He began to teach in the synagogue. And many hearing were amazed, saying, ‘From whence (are) these (things) to this (One), and what (is) the wisdom which is given to Him, that also such mighty deeds are done by His hands?’<sup>3</sup> Is not this the carpenter, the son of Mary, and brother of James, and Joseph, and Judas, and Simon? And are not His sisters here with us?” And they were offended in Him.<sup>4</sup> And Jesus said to them, “A prophet is not without honor except in his native country, and among the kinsmen, and in his house.”<sup>5</sup> And He was not able to do any mighty deed there, except He healed a few sick (ones), having placed the hands upon them. And He marveled because of their unbelief.<sup>6</sup> And He went around the villages in a circuit, teaching.

<sup>7</sup> And He calls to (Him) the twelve, and began to send them out two by two, and He gave to them authority (over) unclean spirits,<sup>8</sup> and He charged them in order that they take nothing in (the) way, except only a staff, no wallet, no bread, no money in the belt,<sup>9</sup> but having put on sandals, and do not put on two coats.

<sup>10</sup>And He said to them, "Wherever you enter into a house, remain there until you depart from there. <sup>11</sup>And as many as may not receive you and do not hear you, going out from there you shake off the dust from under your feet for a testimony to them. Truly I say to you, it will be more tolerable for Sodom and Gomorrah in the day of Judgement, than for that city." <sup>12</sup>And having gone out, they preached in order that they may repent, <sup>13</sup>and they cast out many demons, and anointed many with oil and healed many sick.

<sup>14</sup>And King Herod heard (it), for His name became known, and he said, "John the Baptist was raised from the dead, and because of this, mighty powers work in him." <sup>15</sup>Others said, "He is Elijah," but others said, "He is a prophet, or as one of the prophets." <sup>16</sup>But Herod having heard (it) said, "This is John whom I beheaded, he was raised from the dead." <sup>17</sup>For Herod himself sending, seized John and bound him in prison because of Herodias the wife of his brother Philip, because he married her; <sup>18</sup>for John was saying to Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup>But Herodias had it in for him and wished to kill him, and she was not able to; <sup>20</sup>for Herod feared John, knowing he (was) a just and holy man, and kept him safe, and hearing of him (that) he did many (things), and he heard him gladly. <sup>21</sup>And a suitable day having come, when Herod on his birthday made a supper for his great (ones), and chief captains, and the first of Galilee. <sup>22</sup>And having entered the daughter of Herodias, and dancing, she also pleased Herod and those reclining with (him). And the King said to the damsel, "Ask me whatever you may wish, and I will give it to you," <sup>23</sup>and he swore to her, "Whatever you may ask, I will give it to you up to half of my kingdom." <sup>24</sup>And having gone out, she said to her mother,

"What shall I ask?" And she said, "The head of John the Baptist." <sup>25</sup>And having entered immediately with haste to the King, she asked saying, "I wish that you give to me immediately the head of John the Baptist upon a platter." <sup>26</sup>And the King having become very sad did not want to reject her because of the oaths and those reclining together. <sup>27</sup>And immediately the King sending forth an executioner commanded his head to be brought. And having gone he beheaded him in the prison, <sup>28</sup>and brought his head upon a platter and gave it to the damsel; and the damsel gave it to her mother. <sup>29</sup>And his disciples having heard, they came and took his corpse and buried it in a tomb.

<sup>30</sup>And the apostles gathered together to Jesus, and told Him all, even whatever they did and whatever they taught. <sup>31</sup>And He said to them, "You yourselves come alone into a desert place and rest a little. For many (were) coming and going, and they had no opportunity to eat. <sup>32</sup>And they went away in a boat into a desert place alone. <sup>33</sup>And the crowds saw them going and many recognized them, and from all the cities they ran together there on foot, and went before them, and came together to Him. <sup>34</sup>And having gone out, Jesus saw a great crowd, and He was moved with compassion upon them because they were as sheep having not a shepherd. And He began to teach them many (things). <sup>35</sup>And a late hour already having come, the disciples having come to Him said, "It is a desert place, and the hour is already late, <sup>36</sup>release them in order that they having gone into the surrounding fields and villages may buy themselves bread, for they have not anything they may eat. <sup>37</sup>And having answered He said to them, 'You give to them to eat.' <sup>38</sup>And they said to Him, "Having gone should we buy two hundred denarii (worth) of bread, and give to them to

eat?" And He says to them, "How many loaves do you have? You go and see." And having known, they said, "Five, and two fishes." <sup>39</sup>And He commanded them all to recline by companies upon the green grass. <sup>40</sup>And they sat down in groups of a hundred and of fifty. <sup>41</sup>And having taken the five loaves, and the two fishes, having looked up into Heaven He blessed and broke the loaves and gave it to His disciples in order that they may set (it) before them, and He divided the two fishes to all. <sup>42</sup>And all ate and were filled; <sup>43</sup>and they took up twelve baskets full of fragments, and from the fishes. <sup>44</sup>And the (ones) eating the loaves were about five thousand men.

<sup>45</sup>And immediately He compelled His disciples to enter into the boat, and to go before (Him) to the other side to Bethsaida, while He should release the crowd. <sup>46</sup>And having taken leave (of) them, He went into the mountain to pray. <sup>47</sup>And evening having come, the boat was in (the) midst of the sea, and He was alone on the land. <sup>48</sup>And He saw them being distressed in the rowing, for the wind was contrary to them, and about (the) fourth watch of the night He comes to them walking upon the sea, and He wished to pass by them.

<sup>49</sup>But having seen Him walking on the sea, they thought (it) to be a ghost, and they cried out. <sup>50</sup>For all saw Him and were troubled. And immediately He spoke with them, and says to them, "Be of good cheer, it is I, do not be afraid." <sup>51</sup>And He went up to them into the boat, and the wind abated, and within themselves they were exceedingly amazed beyond measure in themselves and marveled; <sup>52</sup>for they did not understand about the loaves, for their heart was hardened.

<sup>53</sup>And having crossed over, they came to the land of Gennesaret and landed. <sup>54</sup>And they having come out of the boat, immediately knowing Him,

<sup>55</sup>running about that whole neighborhood they began to carry about on pallets those having sickness, where they heard that He was. <sup>56</sup>And wherever He entered into the villages or cities, or fields, they placed the sick in the marketplaces, and they begged Him in order that they may also touch the hem of His garment; and as many as touched Him were healed.

**7** And the Pharisees and some of the scribes having come from Jerusalem, gathered together to Him. <sup>2</sup>And having seen some of His disciples eating bread with unclean hands, that is, unwashed, they found fault.

<sup>3</sup>For the Pharisees and all the Jews, except they wash the hands together with the forearm and do not eat, holding the tradition of the elders. <sup>4</sup>And (coming) from the market-place, except they bathe they do not eat, and there are many other (traditions) which they received to hold, the dipping of cups and of jugs, and bronze vessels, and couches. <sup>5</sup>Then the Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?" <sup>6</sup>And He having answered said to them, "Isaiah prophesied well concerning you hypocrites, as it has been written; 'This people honor Me with the lips <sup>7</sup>and they worship Me in vain, but their heart is far away from Me teaching as doctrines the commandments of men.' <sup>8</sup>For leaving the commandment of God you hold fast to the tradition of men, washings of vessels and cups and many other such like (things) you do. <sup>9</sup>And He said to them, "Well do you reject the commandment of God in order that you may keep your tradition. <sup>10</sup>For Moses said, 'Honor your father and your mother; and, the (one) who speaks evil of his father or mother, let him die the death.' <sup>11</sup>But you say, 'If a

man says to his father or mother, "Corban," which is a gift, whatever you may profit from me,' <sup>12</sup>and you no longer permit him to do anything for his father or mother, <sup>13</sup>making void the word of God by your tradition which you delivered. And many such similar (things) you do." <sup>14</sup>And having called to (Him) all the crowd, He said to them, "You all hear Me and understand. <sup>15</sup>There is nothing outside the man going into him which is able to defile him; but the (things) going out from him, those are the (things) defiling the man. <sup>16</sup>If anyone has ears to hear let him hear." <sup>17</sup>And when He entered into a house from the crowd, His disciples asked Him about the parable. <sup>18</sup>And He says to them, "Are you thus also without understanding? Do you not understand that everything outside which goes into the man is not able to defile him, <sup>19</sup>because it does not go into his heart but into the belly, and goes out into the privy, cleansing all foods?" <sup>20</sup>And He said, "What comes out of a man, that defiles the man. <sup>21</sup>For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup>thefts, covetings, wickedness, deceit, licentiousness, an evil eye, blasphemy, pride, foolishness; <sup>7</sup>all these evil (things) go out from within and defile the man.

<sup>24</sup>And having arisen from there, He departed into the regions of Tyre and Sidon. And having entered into a house, He wished no one to know, and He was unable to be hidden. <sup>25</sup>For a woman having heard about Him, whose daughter had an unclean spirit, having come, fell down at His feet; <sup>26</sup>and the woman was a Greek, a Syrophenician by race; and she asked Him that He might cast the demon out of her daughter. <sup>27</sup>But Jesus said to her, "Permit the children to be fed first, for it is not good to take the bread of the children and to cast (it) to

the dogs." <sup>28</sup>But she answered and says unto Him, "Yes Lord, for even the dogs under the table eat from the crumbs of the children." <sup>29</sup>And He said to her, "Because of this word, you go, the demon has gone out of your daughter." <sup>30</sup>And having departed into her house she found the demon having gone out and the daughter lying upon the bed.

<sup>31</sup>And again having gone out of the regions of Tyre and Sidon He came to the Sea of Galilee in the midst of the regions of Decapolis. <sup>32</sup>And they bring to Him one who was deaf, who spoke with difficulty, and they begged Him in order that He might place the hand upon him. <sup>33</sup>And taking him from the crowd alone, He put His fingers into his ears, and spitting He touched his tongue, <sup>34</sup>and having looked up into Heaven He groaned and says to him; "Ephphatha!" which is, be opened. <sup>35</sup>And immediately his ears were opened, and the bond of his tongue was loosed, and he spoke clearly. <sup>36</sup>And He commanded them that they should tell no one; but however much He commanded them, they rather more abundantly proclaimed it. <sup>37</sup>And they were exceedingly amazed saying, "He has done all (things) well, He makes even the deaf to hear and the dumb to speak.

**8** In those days, (there) being a very great crowd, and having nothing they may eat, Jesus called His disciples and says to them, <sup>2</sup>"I have compassion on the crowd because already they remain with Me three days, and they have not anything they may eat; <sup>3</sup>and if I shall release them into their house fasting, they shall faint in the way, and some of them are come from afar."

<sup>4</sup>And His disciples answered Him, "From where will anyone here be able to satisfy these (with) bread in the desert?" <sup>5</sup>And He asked them, "How many loaves do you have?" And they

said, "Seven." <sup>6</sup>And He ordered the crowd to recline upon the ground. And having taken the seven loaves, (and) having given thanks He broke and gave to His disciples in order that they may serve, and they served (it) to the crowd. <sup>7</sup>And they had a few fishes. And having blessed (them), He said to also serve them.

<sup>8</sup>And they ate and were filled; and of leftover fragments they took up seven baskets. <sup>9</sup>And they who had eaten were about four thousand. And He released them. <sup>10</sup>And immediately having entered into the boat with His disciples, they came to the region of Dalmanutha.

<sup>11</sup>And the Pharisees went out and began to argue with Him, seeking from Him a sign from Heaven, tempting Him. <sup>12</sup>And groaning in His spirit He says, "Why does this generation seek a sign? Truly I say to you, (as) if this generation shall be given a sign." <sup>13</sup>And having left them, again having embarked into a boat, He went away to the other side. <sup>14</sup>And the disciples forgot to take bread, and except one loaf they did not have (any) with them in the boat. <sup>15</sup>And He commanded them saying, "See, take heed from the leaven of the Pharisees and the leaven of Herod." <sup>16</sup>And they reasoned with one another saying, "(It is) because we have no loaves." <sup>17</sup>And knowing, Jesus said to them, "Why do you reason because you have no loaves? Do you not yet perceive nor understand? Have you yet hardened your heart. <sup>18</sup>Having eyes do you not see, and having ears do you not hear? And do you not remember, <sup>19</sup>when I broke the five loaves to the five thousand, how many baskets full of fragments you took up?" They say to Him, "Twelve." <sup>20</sup>And when (I broke) the seven loaves unto the four thousand, how many baskets full of fragments did you take up?" and they said, "Seven." <sup>21</sup>And He said to them, "How do you not understand?"

<sup>22</sup>And He comes into Bethsaida. And they bring to Him a blind man, and they beg Him in order that He might touch him. <sup>23</sup>And having himself taken hold of the hand of the blind man He led him forth outside of the village. And having spit into his eyes, (and) having placed the hands on him, He asked him if he sees anything. <sup>24</sup>And having looked up he said, "I see men, as trees walking." <sup>25</sup>Then again He placed the hands upon his eyes and made him look up. And he was restored, and he saw all (things) clearly. <sup>26</sup>And He sent him away to his house saying; "You may not go into the village, nor tell (it) to anyone in the village."

<sup>27</sup>And Jesus and His disciples departed into the villages of Caesarea of Philippi. And in the way He asked His disciples, saying to them, "Whom do men say I am?" <sup>28</sup>And they answered, 'John the Baptist, and others Elijah, and others one of the prophets.' <sup>29</sup>And He says to them, "But whom do you say I am?" Peter having answered, said to Him, "You are the Christ." <sup>30</sup>And He warned them in order that no one may speak concerning Him. <sup>31</sup>And He began to teach them that it is necessary (for) the Son of Man to suffer many (things), and to be rejected of the elders and the chief priests and the scribes and to be killed, and after three days to rise again; <sup>32</sup>and He spoke the word with boldness. And having taken Him aside, Peter began to rebuke Him. <sup>33</sup>But He having turned around and having seen His disciples rebuked Peter, saying; "You go behind Me, Satan, because you do not think the (things) of God, but the (things) of men." <sup>34</sup>And having called near the crowd with His disciples, He said to them, "Whoever wishes to come after Me, let him deny himself, and let him take up his cross, and let him follow Me. <sup>35</sup>For whoever may wish to save his life, shall lose it; and whoever may lose

his life for My sake and the Gospel he shall save it. <sup>36</sup>For what shall it profit a man if he gain the whole world and lose his life? <sup>37</sup>Or what should a man give in exchange (for) his life? <sup>38</sup>For whoever may be ashamed of Me and My words in this adulterous and sinful generation, also the Son of Man shall be ashamed of him, when He comes in the glory of His father with the holy angels.

**9** And He said to them, “Truly I say to you, that there are some of those standing here who shall not at all taste of death until they see the Kingdom of God coming in power.”

<sup>2</sup>And after six days, Jesus takes Peter and James and John, and leads them into a high mountain, privately, alone. <sup>3</sup>And He was transformed before them, and His clothes became shining, exceedingly white as snow, such as no bleacher upon the earth is able to whiten them. <sup>4</sup>And Elijah with Moses were seen by them, and they were talking together with Jesus. <sup>5</sup>And Peter having answered says to Jesus, “Rabbi, it is good (for) us to be here, let us make three tabernacles, one for You, and one for Moses and one for Elijah.” <sup>6</sup>For he did not know what he should say; for they were very fearful. <sup>7</sup>And a cloud was overshadowing them, and there came a voice out of the cloud saying, “This is My Beloved Son, you hear Him.” <sup>8</sup>And suddenly looking around, they no longer saw anyone but Jesus alone with them. <sup>9</sup>And as they were coming down from the mountain, He commanded them, in order that they should tell no one what they saw, except when the Son of Man would be raised from (the) dead. <sup>10</sup>And they held fast the word to themselves, debating what it is to rise from the dead. <sup>11</sup>And they asked Him saying, “Do (not) the scribes say it is necessary for Elijah to come first?” <sup>12</sup>And having answered He said to them, “Elijah indeed having come first

restores all (things), and how has it been written of the Son of Man that He should suffer many (things) and be despised?” <sup>13</sup>But I say to you that also Elijah has come, “and they did to him whatever they wished, just as it has been written of him.”

<sup>14</sup>And having come to the disciples, He saw a great crowd around them, and the scribes arguing with them. <sup>15</sup>And immediately, all the crowd having seen Him, were greatly amazed, and running up they greeted Him. <sup>16</sup>And He asked the scribes, “What do you argue with them?” <sup>17</sup>And one out of the crowd having answered, said, “Teacher, I brought my son to You having a dumb spirit. <sup>18</sup>And wherever it seizes him it dashes him down, and he foams and grinds his teeth and he withers, and I told your disciples in order that they might cast (it) out, and they were not able.” <sup>19</sup>And having answered him He said, “Oh, faithless generation, how long shall I be with you? How long shall I endure you? You bring him to Me.” <sup>20</sup>And they brought him to Him. And He having seen him, the spirit immediately convulsed him, and falling upon the ground he wallowed, foaming. <sup>21</sup>And He asked his father, “How long a time is it since this happened to him?” And he said, “From childhood; and oftentimes it has cast him both into fire and into water in order that it may destroy him. But if you can do anything, help us, having compassion on us.” <sup>23</sup>And Jesus said to him, “If you are able to believe, all (things) are possible to the (one) who believes.” <sup>24</sup>And crying out immediately, the father of the child with tears said, “Lord I believe, help my unbelief.” <sup>25</sup>And Jesus having seen that the crowd is running together rebuked the unclean spirit, saying to it; “Dumb and deaf spirit, I command you, come out of him and may you enter no longer into him.” <sup>26</sup>And having cried out and having convulsed him much, it

came out of him; and he became as if dead, so that many said that he died. <sup>27</sup>And Jesus having taken hold of his hand raised him, and he stood up. And <sup>28</sup>He having entered into a house His disciples privately asked Him; "(Why) were we not able to cast it out?" <sup>29</sup>And He said to them; "This kind can come out by nothing except by prayer and fasting."

<sup>30</sup>And having gone out from there they passed through Galilee, and He did not wish anyone to know (it); <sup>31</sup>for He taught His disciples, and said to them, "The Son of Man is being delivered into (the) hands of men, and they shall kill Him, and having been killed He shall rise up the third day." <sup>32</sup>But they did not understand the word, and they were afraid to ask Him.

<sup>33</sup>And they came into Capernaum. And having come into the house, He asked them, "What were you discussing with yourselves in the way?" <sup>34</sup>But they were silent, for they were discussing with one another in the way who (was) greater. <sup>35</sup>And having sat down He called the twelve and says to them, "If any wishes to be first, he shall be the last of all and the servant of all. <sup>36</sup>And having taken a little child He stood him in (the) midst of them, and having embraced it, He said to them, "Whoever may receive one of such little children in My name receives Me, <sup>37</sup>and whoever may receive Me, does not receive Me but the (One) having sent Me. <sup>38</sup>And John answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in your name, and we hindered him because he was not following us." <sup>39</sup>And Jesus said, "Do not hinder him; for there is no one who will do a mighty deed in my name and be able to quickly speak evil of Me, for whoever is not against us, is for us, <sup>41</sup>for whoever gives you a cup of water to drink in My name because you are of

Christ, truly I say to you, he will not at all lose his reward. <sup>42</sup>And whoever might offend one of these little ones who believe in Me, it is good for him rather, for a mill stone to be placed around his neck, and he be cast into the sea. <sup>43</sup>And if your hand offend you, cut it off; it is good for you to enter into life maimed, than having two hands to go into the lake of fire, into unquenchable fire where their worm does not die and the fire is not extinguished. <sup>45</sup>And if your foot offends you, cut it off, it is good for you to enter into life lame, then having two feet to be cast into the lake of fire into unquenchable fire, where their worm does not die and the fire is not extinguished. <sup>47</sup> And if your eye offends you, pluck it out; it is good for you to enter the Kingdom of God (with) one eye, than having two eyes to be cast into the hell of fire, <sup>48</sup>where their worm does not die and the fire is not extinguished. <sup>49</sup>For everyone shall be salted with fire and every sacrifice shall be salted with salt. <sup>50</sup>Salt is good, but if the salt becomes unsalted, by what will you season (it)? Have salt in yourselves, and be at peace with one another.

**10** And having arisen from there He came into the regions of Judea by the other side of the Jordan, and again crowds gathered together to Him, and as He was accustomed He taught them again. <sup>2</sup>And the Pharisees having come near asked Him if it is lawful for a man to put away his wife tempting Him. <sup>3</sup>And He having answered said to them, "What did Moses command you?" <sup>4</sup>And they said, "Moses permitted to write a bill of divorcement and to put (her) away. <sup>5</sup>And having answered, Jesus said to them, "In respect to the hardness of your heart he wrote to you this commandment. <sup>6</sup>But from (the) beginning of creation God made them male and female; <sup>7</sup>because of this a man shall



leave his father and mother, and shall be joined to his wife, <sup>8</sup>and the two shall become one flesh, so that they are no longer two, but one flesh. <sup>9</sup>Therefore, what God has joined together, let not man separate.” <sup>10</sup>And again in the house the disciples asked Him concerning this. <sup>11</sup>And He said to them, “Whoever may put away his wife and may marry another, commits adultery against her. <sup>12</sup>And if a woman may put away her husband and may marry another, she commits adultery.”

<sup>13</sup>And they were bringing to Him children in order that He might touch them; but the disciples rebuked those who brought them. <sup>14</sup>And having seen (it) Jesus became indignant and said to them, “Permit the children to come to Me, and do not hinder them; for of such is the Kingdom of God. <sup>15</sup>Truly I say to you, whoever may not receive the Kingdom of God as a little child, does not at all enter into it.” <sup>16</sup>And having taken them in (His) arms, and having placed the hands upon them, He blessed them.

<sup>17</sup>And as He was going out into (the) way, one having run to Him and having kneeled before Him asked Him, “Good teacher, what shall I do in order that I may inherit eternal life?” <sup>18</sup>And Jesus said to him, “Why do you call Me good? No one (is) good except One, God. <sup>19</sup>You know the commandments; do not commit adultery, do not murder, do not steal, do not bear false witness, do not defraud, honor your father and mother.” <sup>20</sup>And having answered, he said to Him, “Teacher, all these (things) I have kept from my youth.” <sup>21</sup>And Jesus having looked at him loved him and said to him, “You lack one thing; go, sell whatever you have and give to the poor, and you shall have treasure in Heaven, and come follow Me having taken up the cross.” <sup>22</sup>And he having become sad at the saying went away sorrowful, for he had

many possessions. <sup>23</sup>And having looked around Jesus says to His disciples, “How difficult (for) those who have riches to enter into the Kingdom of God.” <sup>24</sup>And the disciples were amazed at His words. And again Jesus having answered says to them, “Children, how difficult it is for those who have trusted in riches to enter into the Kingdom of God; <sup>25</sup>it is easier (for) a camel to go through the eye of a needle than (for) a rich man to enter into the Kingdom of God.” <sup>26</sup>And they were exceedingly amazed saying to themselves, “And who is able to be saved?” <sup>27</sup>And having looked at them Jesus says, “(It is) impossible with man, but not with God; for all (things) are possible with God.” <sup>28</sup>Peter began to say to Him, “Behold we have left all and followed You.” <sup>29</sup>But having answered, Jesus said, “Truly I say to you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands because of Me and because of the gospel, <sup>30</sup>except he may receive a hundredfold now in this time; houses, and brothers and sisters, and mothers, and children, and lands with persecution, and in the coming age life eternal. <sup>31</sup>And many who are first shall be last and the last first.

<sup>32</sup>And they were in the way going up to Jerusalem, and Jesus was going before them, and they were amazed, and as they were following they were afraid. And again having taken the twelve, He began to tell them the (things) which were about to happen to Him; <sup>33</sup>“Behold we are going up into Jerusalem, and the Son of Man shall be delivered to the chief priests and to the scribes, and they shall condemn Him to death, and they shall deliver Him to the nations, <sup>34</sup>and they shall mock Him and scourge Him and shall spit upon Him, and shall kill Him, and on the third day He shall rise again.”

<sup>35</sup>And James and John, the sons of

Zebedee came to Him saying, "Teacher, we wish that whatever we may ask, You may do for us." <sup>36</sup>And He said to them, "What do you wish Me to do for you?" <sup>37</sup>And they said to Him, "You give to us in order that we may sit one on Your right and one on Your left in Your glory." <sup>38</sup>And Jesus said to them, "You do not know what you ask. Are you able to drink the cup which I drink, and be baptized with the baptism which I am baptized?" <sup>39</sup>And they said to Him, "We are able." And Jesus said to them, "Indeed you shall drink the cup which I drink and you shall be baptized with the baptism which I am baptized (with); <sup>40</sup>but to sit on My right and on My left is not mine to give, but (it is) for whom it is prepared." <sup>41</sup>And the ten having heard (it), began to be indignant concerning James and John. <sup>42</sup>But having called them to Him, Jesus said to them, "You know that those who seem to rule the nations lord it over them, and their great (ones) exercise authority over them. <sup>43</sup>But it shall not be thus among you; <sup>44</sup>but whoever may wish to be great among you, shall be your servant and whoever may wish to be first, shall be slave of all; <sup>45</sup>for even the Son of Man came not be to ministered to, but to minister and to give His life a ransom for many."

<sup>46</sup>And they come into Jericho. And as He was going out from Jericho, and His disciples and a large crowd, (the) son of Timeus, blind Bartimeus was sitting by the way begging. <sup>47</sup>And having heard that it is Jesus the Nazarine he began to cry out and to say, "Jesus, Son of David, have mercy on me." <sup>48</sup>And many rebuked him in order that he might be silent; but he cried out much more, "Son of David, have mercy on me." <sup>49</sup>And Jesus having stood still said for him to be called. And they called the blind man saying to him, "Have courage, arise, He calls you." <sup>50</sup>And having cast off his gar-

ment, having risen up, he came to Jesus. <sup>51</sup>And having answered Jesus says to him, "What do you wish that I do for you?" And the blind (man) said to Him, "Rabboni, that I may receive my sight." <sup>52</sup>And Jesus said to him, "Go, your faith has healed you." And immediately he received sight, and followed Him in the way.

**11** And when they drew near to Jerusalem, to Bethphage and Bethany, near to the Mount of Olives, He sends two of His disciples, <sup>2</sup>and says to them, "Go into the village over against you, and immediately when you enter into it you shall find a colt tied, upon which no one of men has sat, having loosed him bring (him), <sup>3</sup>and if any-one says to you, 'Why do you do this?' you say, 'The Lord has need of him, and immediately He shall send him here.'" <sup>4</sup>And they departed and found the colt tied to the gate outside on the street, and they loosed him. <sup>5</sup>And some of those standing there said to them, "What are you doing loosing the colt?" and they said to them as Jesus commanded, and they permitted them. <sup>7</sup>And they led the colt to Jesus.

<sup>6</sup>And they threw upon him their garments, and He sat upon him. <sup>8</sup>And many spread out their clothes in the way, but others were cutting off branches from the trees and were spreading (them) on the way. <sup>9</sup>And those who were going in front and those who were following cried out, saying, "Hosanna, blessed is the (One) who comes in (the) Name of (the) Lord, <sup>10</sup>blessed is the Kingdom of our father David (that) comes in the Name of the Lord, Hosanna in the highest!" <sup>11</sup>And Jesus entered into Jerusalem and into the temple, and having looked around on all, the hour being already late, He went out into Bethany with the twelve.

<sup>12</sup>And on the next day, having gone

out from Bethany He hungered. <sup>13</sup>And having seen a fig tree far off having leaves, He went (to it), if perhaps He might find something on it. And having come upon it He found nothing except leaves; for it was not (the) season of figs. <sup>14</sup>And having answered, Jesus said to it, "Let no one no longer unto the age eat fruit from you." And the disciples were hearing (it). <sup>15</sup>And they came into Jerusalem. And Jesus, having entered into the temple began to cast out those who were selling and buying in the temple, and He turned over the tables of the moneychangers, and the seats of those selling doves, <sup>16</sup>and He did not permit that anyone should carry a vessel through the temple, <sup>17</sup>and he taught, saying to them, "Has it not been written, 'My house shall be called a house of prayer for all nations?', but you have made it a den of robbers." <sup>18</sup>And the scribes and the chief priests heard (it), and they sought how they might destroy Him; for they feared Him because all the crowd was astounded at his teaching.

<sup>19</sup>And when evening was come, He went out of the city. <sup>20</sup>And in the morning while passing by, they saw the fig tree dried up from (the) roots. <sup>21</sup>And Peter, having remembered says to Him, "Rabbi, see, the fig tree which You cursed has dried up." <sup>22</sup>And having answered, Jesus says to them, "Have faith in God, <sup>23</sup>for truly I say to you, that whoever may say to this mountain, 'Be lifted up and be cast into the sea, and would not doubt in his heart, but believes that what he says shall come to pass, it shall be to him whatever he says. <sup>24</sup>Because of this, I say to you, all (things) whatever praying, you ask (for), believe that you receive, and they shall be yours. <sup>25</sup>And when you may stand praying, forgive, if you have anything against anyone, in order that also your Father which is in the Heavens may forgive you your trespasses. <sup>26</sup>But if you do

not forgive, neither will your Father who is in Heaven forgive your trespasses.

<sup>27</sup>And again they came into Jerusalem. And as He was walking in the temple, the chief priests and the scribes and the elders came to Him, <sup>28</sup>and say to Him, "by what authority do you do these (things)? And who gave you this authority in order that you may do these (things)?" <sup>29</sup>And Jesus having answered said to them, "I shall also ask you one word, and you answer Me, and I will tell you by what authority I do these (things). <sup>30</sup>Was the baptism of John from Heaven or from men? You answer Me." <sup>31</sup>And they were reasoning with themselves saying, "If we say, from Heaven, He will say, 'Why did you not therefore believe in him?' <sup>32</sup>"But if we say, 'from men' — they feared the people; for all held that John was truly a prophet. <sup>33</sup>And having answered, they said to Jesus, "We do not know." And Jesus having answered said to them, 'Neither do I tell you by what authority I do these (things).'

**12** And He began to speak to them in parables. "A man planted a vineyard, and he placed a hedge around (it), and he dug a winevat and he built a tower, and he rented it to vinedressers, and he took a trip. <sup>2</sup>And in time he sent a slave to the vinedressers, in order that he might receive from the vinedressers fruit of the vineyard; <sup>3</sup>but having taken him they beat (him) and sent (him) away empty. <sup>4</sup>And again he sent to them another slave, and having stoned (him) they struck (that one) on the head and sent (him) away having been insulted. <sup>5</sup>And again he sent another, they killed that (one); also many others, indeed beating those, and killing (some).

<sup>6</sup>Yet therefore having one son, his beloved, he sent him also last (of all) to them saying, 'They shall respect my son.' <sup>7</sup>But those vinedressers said to

themselves, 'This is the heir; come let up kill him, and the inheritance shall be ours.' <sup>8</sup>And having taken him they killed (him), and cast (him) out of the vineyard. <sup>9</sup>What therefore will the lord of the vineyard do? He shall come and shall destroy the winedressers, and shall rent the vineyard to others. <sup>10</sup>Have you not even read this Scripture, '(The) stone which the builders rejected, the same has become the head of (the) corner; <sup>11</sup>This was from (the) Lord, and it is wonderful in our eyes?'" <sup>12</sup>And they were seeking to seize Him, and they feared the crowd; for they knew that He spoke the parable to them. And having left Him, they went away.

<sup>13</sup>And they sent to Him some of the Pharisees and of the Herodians in order that they might catch Him in a saying. <sup>14</sup>And they having come say to Him, "Teacher, we know that you are true, and you have no care about anyone; for you do not look to (the) face of men, but you teach the way of God in truth; is it lawful to give tribute to Caesar of not? <sup>15</sup>Should we give, or should we not give?" And knowing their hypocrisy He said to them, "Why do you test Me? Bring a denarius to Me in order that I may see (it). <sup>16</sup>And they brought (it). And He says to them, "Whose (is) this image and superscription?" And they said to Him, "Caesar's." <sup>17</sup>And having answered, Jesus said to them, "You give to Caesar the (things) of Caesar, and to God the (things) of God." And they marveled at Him.

<sup>18</sup>And there came to Him Sadducees, who say there is no resurrection, and they asked Him saying,

<sup>19</sup>"Teacher, Moses wrote to us that if a certain brother should die and should leave behind a wife and leave no children, that his brother should take his wife and should raise up seed to his brother. <sup>20</sup>There were seven brothers; and the first took a wife, and dying, he

left no seed; <sup>21</sup>and the second took her, and he died, and he did not leave a seed. And the third likewise. <sup>22</sup>And the seven took her and left no seed. Last of all the woman also died. <sup>23</sup>Therefore, in the resurrection, when they arise, of which of them shall she be wife? For the seven had her as wife."

<sup>24</sup>And having answered, Jesus said to them, "Do you not err for this reason, not knowing the Scriptures nor the power of God? <sup>25</sup>For when they arise from (the) dead, they do not marry nor give themselves in marriage, but they are as the angels who are in the Heavens. <sup>26</sup>But concerning the dead, that they be raised, have you not read in the book of Moses at the bush how God spoke to him saying, 'I am the God of Abraham and the God of Israel and the God of Jacob?' <sup>27</sup>He is not the God of (the) dead but the God of (the) living. Therefore, you err much."

<sup>28</sup>And having come one of the scribes having heard them debating, and knowing that He answered them well, asked Him, "Which is (the) first commandment of all? <sup>29</sup>Jesus answered him, "(The) first commandment of all is, 'Hear O Israel, (the) Lord Your God is one Lord, <sup>30</sup>and you shall love the Lord Your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.' This (is the) first commandment, and (the) second (is) like this; 'You shall love your neighbor as yourself.' There is not another commandment greater than these." <sup>32</sup>And the scribe said to Him, "Well, teacher, in truth you say that He is one and there is no other besides Him; <sup>33</sup>and to love Him from (your) whole heart, and from (your) whole understanding and from (your) whole soul and from (your) whole strength, and to love the neighbor as yourself, is more than whole burnt offerings and sacrifices." <sup>34</sup>And Jesus

having seen him, that he answered wisely, said to him, "You are not far from the Kingdom of God." And no longer did anyone dare to ask Him questions.

<sup>35</sup>And having answered, Jesus said while teaching in the temple, "How do the scribes say that the Christ is the Son of David? <sup>36</sup>For David himself said in the Holy Spirit, 'The Lord said to my lord, sit on my right hand, until I put your enemies under your feet.'

<sup>37</sup>David then himself calls Him Lord, and from whence is He his son?" And the large crowd heard him gladly.

<sup>38</sup>And in His teaching He said to them, "Beware of the scribes who desire to walk about in robes, and greetings in the marketplaces, <sup>39</sup>and first seats in the synagogues and the best places at dinners; <sup>40</sup>The (ones) devouring the houses of widows, and for a pretense make great prayers, these shall receive the greater Judgement."

<sup>41</sup>And Jesus having sat over against the treasury, was watching how the crowd cast money into the treasury; and many who were rich cast in much. <sup>42</sup>And one poor widow having come cast (in) two lepta which is a quadrans. <sup>43</sup>And having called His disciples He said to them, "Truly I say to you, that this poor widow has cast (in) more than all of those who cast into the treasury. <sup>44</sup>For they all cast (in) out of their abundance, but she out of her poverty cast in all she had, her whole living.

**13** And while going out of the temple, one of His disciples says to Him, "Teacher, see what sort of stones and what sort of buildings!" <sup>2</sup>And Jesus having answered said to him, "Do you see these great buildings? Not one stone shall be left upon a stone which shall not be thrown down." <sup>3</sup>And as He was sitting on the Mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, <sup>4</sup>"Tell

us, when shall these (things) be, and what (is) the sign when all these (things) are about to be accomplished?" <sup>5</sup>And Jesus having answered them began to say, "See that no one leads you astray. <sup>6</sup>For many shall come in My Name saying, 'I am He,' and many shall be led astray. <sup>7</sup>But when you hear of wars and rumors of wars do not be disturbed; for it is necessary to come, but the end (is) not yet. <sup>8</sup>For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in various places, and there shall be famines and troubles. These (are) the beginning of travails. <sup>9</sup>But you take heed to yourselves; for they shall deliver you up to councils and to synagogues. You shall be beaten, and you shall be brought before governors and kings by reason of Me, for a testimony to them. <sup>10</sup>And it is necessary for the gospel to be proclaimed to all the nations first.

<sup>11</sup>And when they may lead you delivering you up, do not be anxious beforehand what you should say or think, but whatever may be given to you in that hour, this you speak; for you are not those who speak, but the Holy Spirit. <sup>12</sup>And brother shall deliver up brother unto death, and father children, and a child shall rise up against parents, and shall put them to death; <sup>13</sup>and you shall be hated by all because of My Name; but the (one) enduring unto the end, this (one) shall be saved. <sup>14</sup>But when you see the abomination of desolation, the (one) spoken by Daniel the prophet standing where it ought not, [the (one) who reads let him understand], then let those in Judea flee unto the mountains, <sup>15</sup>and let the (one) on the housetop not come down into the house, neither let him enter to take anything out of his house, <sup>16</sup>and let the (one) being in the field not return to the (things) behind to take his garment.

<sup>17</sup>And woe to those with child, and to

those giving suck in those days. <sup>18</sup>And pray that your flight may not be in the winter; <sup>19</sup>for in those days there shall be tribulation, such like has not been from the beginning of creation which God created until now, and never shall be. <sup>20</sup>And except (the) Lord shortened the days, no flesh at all would be saved; but because of the elect whom He chose, He has shortened the days.

<sup>21</sup>And then if anyone says to you, 'See, here (is) Christ, see there,' do not believe (him); <sup>22</sup>for there shall arise false christs and false prophets, and they shall give signs and wonders, so as to lead astray even the elect, if possible. <sup>23</sup>But you take heed; behold I have told you all these (things) beforehand. <sup>24</sup>But in those days after that tribulation, the sun shall be darkened and the moon shall not give her light, <sup>25</sup>and the stars of heaven shall be falling, and the powers which (are) in the heavens shall be shaken. <sup>26</sup>And then they shall see the Son of Man coming in the clouds with great power and glory: <sup>27</sup>and then He shall send His angels and shall gather together His elect from the four winds from (the) end of earth to (the) end of heaven. <sup>28</sup>And from the fig tree you learn the parable: when its branch has already become tender, and it sprouts leaves, you know that summer is near; <sup>29</sup>thus also you, when you see these (things) happening, you know that it is near, at (the) doors. <sup>30</sup>Truly I say to you, that this generation shall in no wise pass away until all these (things) happen. <sup>31</sup>The heaven and the earth shall pass away, but My words in no way shall pass away. <sup>32</sup>But concerning that day and hour, no one knows, neither the angels who are in Heaven, nor the Son, except the Father. <sup>33</sup>Take heed, watch and pray; for you do not know when the time is. <sup>34</sup>(It is) as a man going away on a journey, (and) leaves his house, and gives authority to his slaves, to each his work, and he com-

mands the doorkeeper that he should watch. <sup>35</sup>Therefore you watch; for you do not know when the lord of the house comes, evening, or midnight, or at the crowing of the cock, or in the morning; <sup>36</sup>lest coming suddenly he may find you sleeping. <sup>37</sup>And what do I say to you, I say to all, you watch."

**14** Now after two days was the (feast of) passover and unleavened bread. And the chief priests and the scribes were seeking how having seized Him in guile, they might kill Him. <sup>2</sup>And they were saying, "Not during the feast, lest there shall be a tumult of the people."

<sup>3</sup>And He being in Bethany, in the house of Simon the leper, while reclining, a woman came having an alabaster vial of ointment, genuine spiknard, very expensive, and having broken the alabaster vial she poured (it) on His head. <sup>4</sup>But there were some who were indignant within themselves, and saying, "Why has this waste of the ointment been made? <sup>5</sup>For this could have been sold (for) over three hundred denarii and be given to the poor." And they were indignant with her. <sup>6</sup>But Jesus said, "Leave her alone. Why do you cause her trouble? She has done a good work to Me. <sup>7</sup>For you always have the poor with you, and when you wish you are able to do well (for) them, but you do not always have Me. <sup>8</sup>This (one) did what she was able (to); she took beforehand to anoint my body for the burying. <sup>9</sup>Truly I say to you, wherever this Gospel may be proclaimed into the whole world, also what this (one) did shall be spoken of for her memorial."

<sup>10</sup>And Judas Iscariot, one of the twelve, went out to the chief priests, in order that he might deliver Him to them. <sup>11</sup>And having heard (it) they rejoiced and promised to give him silver. And he sought how he might conveniently

deliver Him.

<sup>12</sup>And on the first day of unleavened (bread), when they sacrificed the passover, His disciples say to Him, "Where do you wish (that) going out we may prepare, in order that You may eat the passover?"

<sup>13</sup>And He sends two of His disciples and says to them, "Go into the city, and a man carrying a pitcher of water shall meet you; you follow him, <sup>14</sup>and wherever he may enter, you say to the master of the house, "The Teacher says, where is the guest room, where I may eat the passover with my disciples?" <sup>15</sup>And he shall show to you a large upper room, ready furnished, there you prepare for us. <sup>16</sup>And His disciples went out and came into the city and found (it) just as He told them, and they prepared the passover. <sup>17</sup>And evening being come, He comes with the twelve. <sup>18</sup>And as they were reclining and eating, Jesus said, "Truly I say to you that one of you shall betray Me, (one) who is eating with Me." <sup>19</sup>And they began to be sad and to say to Him one by one, "(Is it) I?," and another "(Is it) I?" <sup>20</sup>And He having answered to them, "One of the twelve, (one) who is dipping with Me into the dish. <sup>21</sup>Indeed the Son of Man is going just as it has been written concerning Him. But woe to that man through whom the Son of Man is betrayed. It were good for him if that man had not been born."

<sup>22</sup>And as they were eating, Jesus having taken bread (and) having blessed (it) broke (it), and gave to them and said, "You take, eat, this is My body." <sup>23</sup>And having taken the cup (and) having given thanks He gave to them, and they all drank of it. <sup>24</sup>And He said to them, "This is My blood which (is) of the new covenant, which is shed on behalf of many. <sup>25</sup>Truly I say to you, that I shall no more at all drink of the fruit of the vine till that day when I drink it new in

the Kingdom of God."

<sup>26</sup>And having sung a hymn they went out to the Mount of Olives. <sup>27</sup>And Jesus says to them, "All of you shall be offended in Me this night, because it has been written, 'I will smite the shepherd and the sheep shall be scattered.' <sup>28</sup>But after I am raised up I shall go before you into Galilee." <sup>29</sup>But Peter said to Him, "Even if all shall be offended, yet not I."

<sup>30</sup>And Jesus says to him, "Truly I say to you, today, in this night, you shall deny Me three times before the rooster crows twice." <sup>31</sup>But he spoke the more strongly, "If it is necessary for me to die with You, I shall never deny You," and they all spoke likewise.

<sup>32</sup>And they come to a place whose name (was) Gethsemane, and He said to His disciples, "You sit here while I pray." <sup>33</sup>And He takes Peter and James and John with Him, and He began to be amazed and to be grieved, <sup>34</sup>and He says to them, "My soul is deeply grieved unto death; you remain here and watch."

<sup>35</sup>And having gone a little farther, He fell upon the ground and prayed that if it were possible the hour might pass from Him. <sup>36</sup>And He said, "Abba, Father, all (things) are possible to You; take away this cup from Me; but not what I will but what You (will)." <sup>37</sup>And He comes and finds them sleeping, and He says to Peter, "Simon, are you sleeping? Are you not able to watch one hour? <sup>38</sup>Watch and pray, in order that you may not enter into temptation. The spirit indeed is willing but the flesh is weak." <sup>39</sup>And having gone away again, He prayed saying the same word. <sup>40</sup>And having returned, He found them again sleeping, for their eyes were heavy, and they did not know what they should answer Him. <sup>41</sup>And He came the third time and said to them, "Sleep now and rest. It is enough; the hour has come; behold the Son of Man is delivered into the hands of sinners. <sup>42</sup>Arise, let us go;

behold the (one) betraying Me is near.”

<sup>43</sup>And immediately, while He was still speaking, Judas, one of the twelve, comes near and with him a great crowd, with swords and staves from the chief priests and the scribes and the elders. <sup>44</sup>But the (one) betraying Him had given to them a sign, saying, “Whomever I shall kiss is He; seize Him and lead Him away safely.” <sup>45</sup>And having come, immediately having come to Him he said, “Rabbi, Rabbi,” and he kissed Him fervently. <sup>46</sup>And they laid their hands on Him and seized Him. <sup>47</sup>But a certain one of those standing by having drawn the sword struck the slave of the high priest and cut off his ear. <sup>48</sup>And having answered, Jesus said to them, “You come out as against a robber, with swords and staves to arrest Me. <sup>49</sup>Daily I was with you in the temple teaching, and you did not seize Me; but (it was) in order that the Scriptures might be fulfilled.” <sup>50</sup>And forsaking Him they all fled. <sup>51</sup>And one certain young man was following Him, who had thrown a fine linen cloth upon (his) naked (body), and the young men seized Him; <sup>52</sup>but he, leaving behind the fine linen cloth, fled from them naked.

<sup>53</sup>And they led Jesus away to the high priest, and there came together to Him all the chief priests and the elders and the scribes. <sup>54</sup>And Peter followed Him from afar, till (he was) inside into the court of the high priest, and he was sitting with the officers and warming himself near the fire. <sup>55</sup>Now the chief priests and the whole Sanhedrin sought witness against Jesus to put Him to death, and they did not find (it); <sup>56</sup>for many bore false witness against Him and their witnesses were not agreeing. <sup>57</sup>And some having risen up were witnessing falsely against Him saying, <sup>58</sup>“We heard Him saying, ‘I will destroy this temple made with hands, and in three days I will build another without hands.’” <sup>59</sup>And neither

thus was their witness agreeing. <sup>60</sup>And the high priest having arisen in the midst asked Jesus, saying, “Do you answer nothing to what these witness against You?” <sup>61</sup>But He was silent and answered nothing. Again the high priest asked Him and says to Him, “Are You the Christ, the Son of the Blessed?” <sup>62</sup>And Jesus said, “I AM, and you shall see the Son of Man sitting on (the) right hand of power, and coming with the clouds of heaven. <sup>63</sup>And the high priest having torn his clothes says, “Why do we still have need of witnesses? <sup>64</sup>You heard the blasphemy. What does it seem to you?” And they all condemned Him to be liable of death. <sup>65</sup>And some began to spit upon Him, and to cover His face, and to strike Him and to say to Him, “Prophecy.” And the officers struck Him with slaps.

<sup>66</sup>And Peter, being down in the court, one of the maids of the high priest comes, <sup>67</sup>and having seen Peter warming himself, having looked at him she said, “And you were with Jesus the Nazarene.” <sup>68</sup>But he denied saying, ‘I do not know (Him), nor do I understand what you are saying.’ And he went out into the forecourt and the rooster crowed. <sup>69</sup>And the maid having seen him again began to say to those standing by, “This (one) is of them.” <sup>70</sup>But again he denied (it). And after a little, those standing by again said to Peter, “Truly you are of them; for also you are a Galilean and your speech agrees. <sup>71</sup>And he began to curse and to swear, “I do not know this man (of) whom you speak. <sup>72</sup>And a second (time) the rooster crowed. And Peter remembered the word which Jesus said to him, “Before the rooster crows twice you shall deny Me three times. And thinking about (it) he wept.

**15** And immediately in the morning, the chief priests having prepared a council with the elders and scribes and the whole Sanhedrin, having bound



Jesus, they led (Him) away and delivered (Him) up to Pilate. <sup>2</sup>And Pilate questioned Him, "Are You the King of the Jews?" And having answered, He said to him, "You are saying (it)." <sup>3</sup>And the chief priests accused Him of many (things) but He answered nothing. <sup>4</sup>And Pilate again questioned Him, saying, "Do You answer nothing? See how much they witness against you." <sup>5</sup>But Jesus answered no more anything, so that Pilate marvelled.

<sup>6</sup>And at a feast he customarily released to them a prisoner whomever they asked. <sup>7</sup>Now there was one called Barabbas, who had been bound with those who made the insurrection, who in the insurrection had committed murder. <sup>8</sup>And crying out, the crowd began to beg that he do for them as always. <sup>9</sup>And Pilate answered them saying, "Do you wish that I release to you the King of the Jews?" <sup>10</sup>For he knew that the chief priests had delivered him up because of envy. <sup>11</sup>But the chief priests stirred up the crowd in order that he might rather release to them Barabbas. <sup>12</sup>But Pilate again having answered said to them, "What therefore do you wish I shall do with whom you call the King of the Jews?" <sup>13</sup>And again they cried out, "Crucify Him."

<sup>14</sup>And Pilate said to them, "For what evil has He done?" But they cried out all the more, "Crucify Him." <sup>15</sup>And Pilate wishing to do what satisfied the crowd, released to them Barabbas, and having whipped (Him) he delivered up Jesus that He might be crucified.

<sup>16</sup>And the soldiers led Him away inside the court, which is the praetorium, and they called together the whole band. <sup>17</sup>And they put a purple robe on Him, and plaiting a crown of thorns they placed it on Him.

<sup>18</sup>And they began to salute Him, "Hail, King of the Jews." <sup>19</sup>And they smote His head with a reed, and spat on

Him, and bending the knees they did Him homage. <sup>20</sup>And when they had mocked Him, they took off Him the purple robe and put on Him His own clothes. And they led Him out in order that they might crucify Him.

<sup>22</sup>And they compelled a certain (one) passing by, Simon a Cyrenian, coming from a field, the father of Alexander and Rufus, in order that he might carry His cross. And they brought Him to a place, Golgotha, which is by interpretation, (the) place of a skull.

<sup>23</sup>And they gave Him to drink wine mingled with myrrh; but He did not take (it). <sup>24</sup>And having crucified Him they divided His garments, casting a lot upon them as to who should take what. <sup>25</sup>And it was the third hour and they crucified Him. <sup>26</sup>And the title of His accusation was written above (Him), "THE KING OF THE JEWS." <sup>27</sup>And they crucify with Him two robbers, one on (the) right and one on (the) left of Him. <sup>28</sup>And the Scripture was fulfilled which says, "And He was reckoned with (the) lawless (ones)." <sup>29</sup>And those passing by blasphemed Him, shaking their heads and saying, "Aha, the (one) who destroys the temple and builds it in three days, <sup>30</sup>save yourself and come down from the cross." <sup>31</sup>And likewise also the chief priests, mocking among themselves with the scribes said, "He saved others; he is not able to save himself. <sup>32</sup>Let the christ, the king of israel, come down from the cross in order that we may see and believe." And those who were crucified reproached Him. <sup>33</sup>And (the) sixth hour having arrived, darkness came upon the whole earth until the ninth hour. <sup>34</sup>And at the ninth hour Jesus cried with a great voice saying, "Eloi, Eloi, lama sabachthani?" which is being interpreted, My God, My God, why have You forsaken Me? <sup>35</sup>And some of those who were standing by, having heard, said, "Behold He calls Elijah."

<sup>36</sup>And one running and having filled a sponge with vinegar and putting it on a reed gave Him to drink, saying, "Leave (him alone), let us see if Elijah comes to take him down." <sup>37</sup>And Jesus having uttered a great voice died. <sup>38</sup>And the veil of the temple was split in two, from top to bottom. <sup>39</sup>But when the centurion standing by opposite Him having seen (that) so having cried out He died, he said, "Truly this Man was the Son of God." <sup>40</sup>And there were also women watching from afar, among whom also were Mary Magdalene, and Mary the mother of James the Less, and the mother of Joses, and Salome, <sup>41</sup>who also followed Him and ministered unto Him when He was in Galilee; and many others who went up with Him to Jerusalem.

<sup>42</sup>And evening already having come, since it was (the) day of preparation which is (the) day before sabbath, <sup>43</sup>Joseph an honorable councillor of Arimathea, who also himself was expecting the Kingdom of God, came, and having boldness went into Pilate and asked for the body of Christ. <sup>44</sup>And Pilate wondered if He had already died, and having called to the centurion he asked him if He had been dead long. <sup>45</sup>And having known from the centurion he gave the body to Joseph. <sup>46</sup>And having bought a fine linen cloth having taken Him down, he wrapped (Him) in the linen cloth, and laid Him in a tomb, which was hewn out of rock; and he rolled a stone against the door of the tomb. <sup>47</sup>And Mary Magdalene, and Mary the mother of Joses, saw where He was laid.

**16** And when the sabbath was past, Mary Magdalene and Mary (the mother) of James, and Salome brought spices in order that having come they might anoint Him.

<sup>2</sup>And very early on the first of the week they came to the tomb the sun having risen. <sup>3</sup>And they were saying among

themselves, "Who shall roll away for us the stone from the door of the tomb?"

<sup>4</sup>And having looked up they see that the stone had been rolled (back); for it was exceedingly great. <sup>5</sup>And they having entered into the tomb, saw a young man sitting on the right, clothed in a white robe, and they were astonished.

<sup>6</sup>And he says to them, "Do not be astonished. You seek Jesus the Nazarene who was crucified. He has risen, He is not here. Behold the place where they laid Him.

<sup>7</sup>But go tell His disciples and Peter that he goes before you into Galilee; there you shall see Him, just as He said to you." <sup>8</sup>And having gone out quickly they fled from the tomb, for trembling and bewilderment held them; and they said nothing to anyone; for they were afraid.

<sup>9</sup>And having risen early on (the) first of the week, He appeared first to Mary Magdalene, from whom he had cast out seven demons. <sup>10</sup>She having gone reported to those who had been with Him (who were) mourning and weeping; <sup>11</sup>and they, having heard that He was alive and was seen by her did not believe. <sup>12</sup>And after these (things) He was manifested in another form to two of them who were walking, going into (the) country.

<sup>13</sup>They having gone reported (it) to the rest; neither did they believe them. <sup>14</sup>Later as they were reclining He was manifested to the eleven, and He reproached their unbelief and hardness of heart because they did not believe those who saw He had been raised. <sup>15</sup>And He said to them, "Having gone into all the world you proclaim the gospel to every creature. <sup>16</sup>The (one) who believes and is baptized shall be saved, and the (one) who does not believe shall be condemned. <sup>17</sup>And these signs shall accompany those who believe. They shall cast out demons in

my name, they shall speak new tongues,  
<sup>18</sup>they shall take up serpents, and if they  
drink anything deadly it shall not at all  
hurt them. They shall place hands upon  
(the) sick, and they will have health.  
<sup>19</sup>Therefore indeed, after He spoke to

them, the Lord was received up into  
Heaven, and sat on (the) right (hand) of  
God. <sup>20</sup>And having gone out they  
preached everywhere, the Lord working  
with (them) and confirming the word  
through the following of signs. Amen.

# *Luke*

**1** Since indeed many undertook to arrange a narrative concerning those things which have been accomplished among us, <sup>2</sup>just as they delivered (them) to us who (were) from (the) beginning eyewitnesses and ministers of the word, <sup>3</sup>it seemed good to me also, having examined all things accurately from the first, to write in order to you, most excellent Theophilus, <sup>4</sup>in order that you may thoroughly know the certainty of words about which you have been instructed.

<sup>5</sup>There was in the days of Herod the King of Judea a certain priest, named Zacharias of (the) course of Abijah, and his wife (was) of the daughters of Aaron, and her name Elizabeth. <sup>6</sup>And they were both righteous before God, walking blameless in all the commandments and ordinances of the Lord. <sup>7</sup>And there was no child to them because Elizabeth was barren, and both were advanced in their days.

<sup>8</sup>And it came to pass in discharging his office of priest in the order of his course before God, <sup>9</sup>according to the custom of the priest office, (it was his) lot to burn incense having entered into the temple of the Lord. <sup>10</sup>And the whole multitude of the people was praying out-

side during the hour of incense. <sup>11</sup>And an angel of (the) Lord appeared to him, standing on (the) right of the altar of incense. <sup>12</sup>And Zacharias was troubled, having seen (him), and fear fell upon him. <sup>13</sup>But the angel said to him, "Do not fear Zacharias, because your prayer was heard, and your wife Elizabeth shall bear to you a son, and you shall call his name John. <sup>14</sup>And he shall be to you joy and gladness, and many shall rejoice at his birth. <sup>15</sup>For he shall be great before the Lord, and he shall not at all drink wine and strong drink, and he shall be filled with (the) Holy Spirit even from his mother's womb, <sup>16</sup>and many of the sons of Israel shall he turn to (the) Lord their God. <sup>17</sup>And he shall go before Him in (the) spirit and power of Elijah, to turn the hearts of fathers to children, and (the) disobedient to (the) understanding of the just, to make ready for (the) Lord a prepared people." <sup>18</sup>And Zacharias said to the angel, "According to what shall I know this? For I am old, and my wife is old and advanced in her days." <sup>19</sup>And having answered, the angel said to him, 'I am Gabriel who stands in the presence of God, and I was sent to speak to you and to bring to you these good tidings. <sup>20</sup>And behold you shall be silent

and not able to speak until the days in which these (things) come to pass, because you did not believe my words which shall be fulfilled in their time.”

<sup>21</sup>And the people were waiting for Zacharias, and they marveled in his delaying in the temple. <sup>22</sup>And having come out he was not able to speak to them, and they knew that he had seen a vision in the temple, and he makes signs to them, and remained speechless. <sup>23</sup>And it came to pass as the days of his service were completed, he departed into his house.

<sup>24</sup>And after these days, Elizabeth his wife conceived, and hid herself for five months, saying, <sup>25</sup>“Thus has the Lord done to me in (the) days in which He looked upon (me) to take away my reproach among men.”

<sup>26</sup>And in the sixth month the angel Gabriel was sent from God, into a city of Galilee named Nazareth, <sup>27</sup>to a virgin engaged to a man whose name (was) Joseph of (the) house of David; and the name of the virgin (was) Mary. <sup>28</sup>And having entered, the angel said to her, “Rejoice, (you) have been favored, the Lord is with you, you are blessed among women.” <sup>29</sup>But having seen (him), she was greatly troubled at his word, and she reasoned of what sort this salutation is. <sup>30</sup>And the angel said to her, “Do not fear Mary, for you found favor with God. <sup>31</sup>And behold you shall conceive in (the) womb and shall bear a Son and you shall call His name Jesus. <sup>32</sup>This (One) shall be great and shall be called Son of (the) Most High, and (the) Lord God shall give to Him the throne of His father David, <sup>33</sup>and He shall rule over the house of Jacob unto the ages, and of His Kingdom there shall be no end.”

<sup>34</sup>And Mary said to the angel, “How shall this be, since I do not know a man?” <sup>35</sup>And having answered, the angel said to her, “(The) Holy Spirit shall come upon you and power of the

Most High shall overshadow you; wherefore also the Holy (One) which is born of you shall be called the Son of God. <sup>36</sup>And behold, your cousin Elizabeth, she has also conceived a son in her old age, and this is (the) sixth month with her, the (one) called barren; <sup>37</sup>because no word from God shall be impossible.” <sup>38</sup>And Mary said, “Behold (the) the maid-slave of (the) Lord, let it be to me according to your word.” And the angel departed from her.

<sup>39</sup> And having arisen in those days, Mary went with haste into the hill-country, into a city of Judah; <sup>40</sup>and she entered into the house of Zacharias and greeted Elizabeth. <sup>41</sup>And it came to pass as Elizabeth heard the greeting of Mary the babe leaped in her womb, and Elizabeth was filled of (the) Holy Spirit, <sup>42</sup>and she cried with a loud voice and said, “You (are) blessed among women, and blessed (is) the fruit of your womb. <sup>43</sup>And how (is) this to me that the mother of my Lord has come to me. <sup>44</sup>For behold, as the sound of your greeting came to my ears, the babe in my womb leaped in great joy. <sup>45</sup>And blessed is the (one) having believed, because there shall be fulfillment to those (things) spoken to her by (the) Lord.”

<sup>46</sup>And Mary said, “My soul magnifies the Lord, <sup>47</sup>and my spirit greatly rejoices in God my Savior.

<sup>48</sup>Because He has looked upon the low estate of His maid-slave; for behold, from now all generations shall call me blessed; <sup>49</sup>because the Mighty One has done great (things) for me, and Holy (is) His name; <sup>50</sup>and His mercy (is) unto generations of generations to those who fear Him. <sup>51</sup>He has done mighty (deeds) with His arm; He scattered abroad (the) haughty in the understanding of their hearts. <sup>52</sup>He cast down the mighty (ones) from thrones, and exalted (the) lowly.

<sup>53</sup>(The) hungering He has filled with

good (things), and (the) rich He sent away empty. <sup>54</sup>He helped Israel His servant to remember mercy, <sup>55</sup>just as He spoke to our fathers, to Abraham and to his seed to the age. <sup>56</sup>And Mary remained with her about three months, and returned to her house.

<sup>57</sup>Now the time was fulfilled for Elizabeth, (for) her to bring forth, and she brought forth a son.

<sup>58</sup>And her neighbors and kinfolk heard that (the) Lord was magnifying His mercy with her, and they rejoiced with her. <sup>59</sup>And it came to pass on the eighth day they came to circumcise the child, and they were calling it by the name of his father Zacharias. <sup>60</sup>And having answered, his mother said, "No, but he shall be called John." <sup>61</sup>And they said to her, "There is no one among your kinfolk who is called by this name."

<sup>62</sup>And they nodded to his father what he wishes him to be called. <sup>63</sup>And having asked for a writing tablet, he wrote, saying, "His name is John." And they all marveled. <sup>64</sup>And his mouth was opened immediately, and his tongue (released), and he spoke praising God.

<sup>65</sup>And fear came upon all those dwelling around them. <sup>66</sup>And in all the hill-country of Judea all these things were told. And all those who heard laid (them) up in their hearts, saying, "What therefore will this child be?" And (the) hand of the Lord was with him.

<sup>67</sup>And his father was filled with (the) Holy Spirit and prophesied saying, <sup>68</sup>"Blessed (is) the Lord God of Israel, because He has looked upon and wrought redemption for His people, <sup>69</sup>and He raised up a horn of salvation for us in the house of His servant David; <sup>70</sup>even as He spoke through (the) mouth of His holy prophets from ancient times, <sup>71</sup>'Salvation from our enemies, and from (the) hand of all who hate us'; <sup>72</sup>to perform mercy with our fathers, and to remember His holy covenant. <sup>73</sup>(The)

oath which He swore to Abraham our father, <sup>74</sup>to deliver us without fear, rescuing us out of the hand of our enemies, <sup>75</sup>to serve Him in holiness and righteousness before Him all the days of our life. <sup>76</sup>And you child, shall be called a prophet of (the) Most High; for you shall go before (the) face of the Lord to prepare His ways; <sup>77</sup>to give knowledge of salvation to His people in forgiveness of their sins <sup>78</sup>through (the) compassionate mercies of our God, in which the Dawn from on high has visited us, <sup>79</sup>to shine upon those who sit in darkness and shadow of death, to guide our feet into the way of peace."

<sup>80</sup>And the child was growing and was being strengthened in spirit, and he was in the desert until the days of his showing to Israel.

**2** And it came to pass in those days, a decree went out from Caesar Augustus (for) all the habitable world to be registered. <sup>2</sup>The registration first took place (during the) governing of Syria (by) Cyrenius. <sup>3</sup>And all went to be registered, each into his own city.

<sup>4</sup>And Joseph also went up from Galilee out of (the) city of Nazareth into Judea, into (the) city of David, which is called Bethlehem, because of his being out of (the) house and family of David, <sup>5</sup>to be registered with Mary his betrothed wife, being with child. <sup>6</sup>And it came to pass, they being there, the days were fulfilled (for) her to bring forth; <sup>7</sup>and she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no place for them in the inn.

<sup>8</sup>And shepherds were in the same region living in the fields and keeping watch over their flock by night. <sup>9</sup>And behold, an angel of (the) Lord stood by them, and (the) glory of (the) Lord shone around them, and they feared

(with) great fear. <sup>10</sup>And the angel said to them, "Do not fear; for behold, I bring to you glad tidings of great joy, which shall be to all people; <sup>11</sup>because there was born to you today, in (the) city of David, a Savior who is Christ (the) Lord. <sup>12</sup>And this (is) a sign to you: you shall find the babe wrapped in swaddling clothes, lying in the manger." <sup>13</sup>And suddenly there was with the angel a multitude of (the) Heavenly army, praising God and saying, <sup>14</sup>"Glory to God in the highest, and peace on earth good will among men."

<sup>15</sup>And it came to pass as the angels departed from them into Heaven, the shepherd men said to one another, "Let us indeed go unto Bethlehem and let us see this thing which has come to pass, which the Lord made known to us. <sup>16</sup>And they came, having hurried, and found both Mary and Joseph, and the babe lying in the manger. <sup>17</sup>And having seen, they made known concerning the word which was spoken to them about this child. <sup>18</sup>And all those who heard marveled concerning the (things) spoken to them by the shepherds. <sup>19</sup>And Mary preserved all these sayings, pondering upon (them) in her heart. <sup>20</sup>And the shepherds returned, glorifying and praising God for all which they heard and saw, even as it was spoken to them.

<sup>21</sup>And when eight days were fulfilled for circumcising the child, also His name was called Jesus, which He was called by the angel before He was conceived in the womb.

<sup>22</sup>And when the days of her purification were fulfilled according to the Law of Moses, they brought Him to Jerusalem to present to the Lord, <sup>23</sup>even as it has been written in (the) Law of the Lord, that every male who opens a womb shall be called holy to the Lord," <sup>24</sup>and to offer a sacrifice according to that which was spoken in (the) Law of (the) Lord: a pair of turtle doves or two

young pigeons.

<sup>25</sup>And behold, there was a man in Jerusalem whose name was Simeon; and this man (was) just and devout, expecting (the) consolation of Israel, and (the) Holy Spirit was upon him. <sup>26</sup>And it had been revealed to him by the Holy Spirit, he (would) not see death before he would see (the) Lord's Christ. <sup>27</sup>And he came in the Spirit into the temple; and as the parents brought in the Child Jesus (for) them to do according to (what) had been the custom of the Law concerning Him. <sup>28</sup>And he took Him in his arms and blessed God and said,

<sup>29</sup>"Lord, now let your slave depart, according to your word, in peace; <sup>30</sup>because my eyes have seen your salvation, <sup>31</sup>which you prepared before (the) face of all the peoples; <sup>32</sup>a light for a revelation of the nations, and (the) glory of your people Israel."

<sup>33</sup>And Joseph and his mother were marveling at the (things) being spoken concerning Him. <sup>34</sup>And Simeon blessed them and said to Mary His mother, "Behold this (One) is appointed for (the) fall and rising of many in Israel, and for a sign spoken against; <sup>35</sup>and also a sword shall pass through your own soul; so that (the) thoughts of many hearts may be revealed.

<sup>36</sup>(There) was also Anna a prophetess, a daughter of Phanuel of (the) tribe of Asher: [she (was) advanced in many days having lived with a husband seven years from her virginity, <sup>37</sup>and she a widow of eighty four years] who did not depart from the temple, serving with fastings and prayers night and day. <sup>38</sup>And having come up at that hour she gave thanks to the Lord, and spoke concerning Him to all those expecting redemption in Jerusalem. <sup>39</sup>And when they finished all (things) according to the Law of (the) Lord, they returned to Galilee to their city, Nazareth. <sup>40</sup>And the

child grew, and became strong in spirit, being filled with wisdom, and the grace of God was upon Him.

<sup>41</sup>And His parents went each year into Jerusalem for the feast of the Passover. <sup>42</sup>And when He was twelve years old, they having gone up to Jerusalem according to the custom of the feast, <sup>43</sup>and when the days were completed, as they returned the boy Jesus remained in Jerusalem, and Joseph and His mother did not know (it). <sup>44</sup>And thinking Him to be among the travelers, they went a day's journey and searched for Him among the kinfolk and among the (ones) knowing (Him). <sup>45</sup>And not having found Him, they returned to Jerusalem seeking Him. <sup>46</sup>And it came to pass after three days they found Him in the temple, sitting in (the) midst of the teachers both listening to them and asking them questions. <sup>47</sup>And all those listening to Him were amazed at His understanding and answers. <sup>48</sup>And having seen Him, they were amazed and His mother said to Him, "Child, why did You do this to us? Behold your father and I were seeking You, being grieved." <sup>49</sup>And He said to them, "Why were you seeking Me. Did you not know that I must be in the (things) of My Father?" <sup>50</sup>And they did not understand the word which He spoke to them. <sup>51</sup>And He went down with them and came to Nazareth and was obedient to them. And His mother kept all these words in her heart. <sup>52</sup>And Jesus advanced in wisdom and stature, and in favor with God and man.

**3** And in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being Tetrarch of Galilee, and Philip his brother being Tetrarch of Iturea and (the) region of Trachonitis, and Lysanias being Tetrarch of Abilene <sup>2</sup>during (the) high-priesthood of Annas and Caiaphas,

(the) word of God came to John the son of Zachariah in the wilderness. <sup>3</sup>And he went into all the region around the Jordan preaching a baptism of repentance for forgiveness of sins; <sup>4</sup>as it has been written in (the) book of (the) words of Isaiah the prophet, saying, "A voice of one crying in the wilderness, prepare the way of (the) Lord, make His paths straight. <sup>5</sup>Every valley shall be filled and every mountain and hill shall be made low and the crooked places shall be straight and the rough roads smooth. <sup>6</sup>And all flesh shall see the salvation of God." <sup>7</sup>Therefore he was repeatedly saying to the crowds coming out to be baptized by him, "Brood of vipers, who warned you to flee from the coming wrath? <sup>8</sup>Produce therefore fruits worthy of repentance; and do not begin to say among yourselves, 'We have Abraham (for) a father,' for I say to you that God is able to raise up children to Abraham out of these stones. <sup>9</sup>And even now the ax is placed to the root of the trees. Therefore every tree not producing good fruit is being cut down and is being cast into (the) fire. <sup>10</sup>And the crowds asked him, saying, "What then shall we do?" <sup>11</sup>And having answered, he says to them, "The (one) who has two garments, let him share with the (one) who has not. The (one) who has food, let him do the same. <sup>12</sup>And also tax-collectors came to be baptized, and said to him, "Teacher, what shall we do?" <sup>13</sup>And He said to them, "Collect no more besides what has been appointed you." <sup>14</sup>And the soldiers were also asking him, saying, "And what shall we do?" And he said to them, "Intimidate no one, neither falsely accuse (anyone), and be content with your wages."

<sup>15</sup>And the people expecting and thinking all (kinds of things) in their hearts concerning John, whether he be the Christ, <sup>16</sup>John answered all, saying, "I indeed baptize you with water; but



(One) is coming Who is stronger than I, of Whom I am not worthy to loose the latchet of His sandals; He shall baptize you in (the) Holy Spirit and in fire; <sup>17</sup>whose fan (is) in His hand, and He shall thoroughly cleanse His threshing floor, and He shall gather the wheat into His barn, but He shall burn the chaff in unquenchable fire.” <sup>18</sup>And then, exhorting many other (things) he preached the gospel to the people. <sup>19</sup>But Herod the Tetrarch, being reproved by him concerning Herodias the wife of his brother Philip, and concerning all (the) evil (things) which Herod did, <sup>20</sup>he also added this to all, he also shut up John in prison.

<sup>21</sup>And it came to pass, all the people having been baptized, also Jesus was baptized and praying, the Heaven was opened, <sup>22</sup>and the Holy Spirit descended in a bodily form as a dove upon Him, and a voice came from Heaven, saying, “You are My beloved Son, in You I am well pleased.”

<sup>23</sup>And Jesus Himself was beginning to be about thirty years of age, being as was supposed, (the) son of Joseph, the (son) of Heil, <sup>24</sup>the (son) of Matthat, the (son) of Levi, the (son) of Melchi, the (son) of Janna, the (son) of Joseph, <sup>25</sup>the (son) of Mattathias, the (son) of Amos, the (son) of Nahum, the (son) of Esli, the (son) of Naggai, <sup>26</sup>the son of Maath, the son of Mattathias, the (son) of Semei, the (son) of Joseph, the (son) of Juda, the (son) <sup>27</sup>of Joannes, the (son) of Rhesa, the (son) of Zerubbabel, the (son) of Shealtiel, the (son) of Neri, the (son) <sup>28</sup>of Melchi, the (son) of Addi, the (son) of Cosam, the (son) of Elmodam, the (son) of Er the (son) <sup>29</sup>of Joses, the (son) of Eliezer, the (son) of Jorim, the (son) of Matthat, the (son) of Levi, the (son) <sup>30</sup>of Simeon, the (son) of Juda, the (son) of Joseph, the (son) of Jonan, the (son) of Eliakim, the (son) <sup>31</sup>of Melea, the (son) of Menna, the (son) of

Mattatha, the (son) of Nathan, the (son) of David, the (son) <sup>32</sup>of Jesse, the (son) of Obed, the (son) of Boaz, the (son) of Salmon, the (son) of Nahshon, the (son) <sup>33</sup>of Amminadab, the (son) of Aram, the (son) of Hezron, the (son) of Pharez, the (son) of Judah, the (son) <sup>34</sup>Jacob, the (son) of Isaac, the (son) of Abraham, the (son) of Terah, the (son) of Nahor, the (son) <sup>35</sup>of Serug, the (son) of Reu, the (son) of Peleg, the (son) of Eber, the (son) of Salah, the (son) <sup>36</sup>of Cainan, the (son) of Arphaxad, the (son) of Shem, the son of Noah, the son of Lamech, the (son) <sup>37</sup>of Methuselah, the (son) of Enoch, the (son) of Jared, the (son) of Mahalaleel, the (son) of Cainan, the (son) <sup>38</sup>of Enos, the (son) of Seth, the (son) of Adam, the (son) of God.

**4** And Jesus, full of (the) Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness <sup>2</sup>forty days, being tempted by the Devil, and He ate nothing during those days, and those days having been ended, He afterwards hungered. <sup>3</sup>And the Devil said to Him, “If You are the Son of God, speak to this stone in order that it may become bread.” <sup>4</sup>And Jesus answered to him, saying, “It has been written, man shall not live by bread alone, but by every word of God.” <sup>5</sup>And leading Him up into a high mountain the Devil showed Him all the kingdoms of the world, in a moment of time. <sup>6</sup>And the Devil said to Him, “I will give to You all this authority and the glory of them because it has been given over to me, and I give it to whomever I wish. <sup>7</sup>Therefore if You worship before me, it shall all be Yours.” <sup>8</sup>And having answered, Jesus said to him, “You get behind Me, Satan,” for it has been written, ‘You shall worship (the) Lord your God, and Him only you shall serve.’” <sup>9</sup>And he led Him to Jerusalem, and stood Him upon the pinnacle of the tem-

ple and said to Him, "If You are the Son of God cast Yourself down from here; <sup>10</sup>for it has been written, 'He shall command His angels concerning You, and to guard You, <sup>11</sup>that upon (their) hands they shall take You up, lest You strike Your foot against a stone.'" <sup>12</sup>And Jesus having answered, said to him, "It has been said, 'You shall not tempt (the) Lord your God.'" <sup>13</sup>And having finished every temptation, the Devil departed from Him for a season.

<sup>14</sup>And Jesus returned to Galilee in the power of the Spirit. And fame concerning Him went out through all the surrounding country. <sup>15</sup>And He taught in their synagogues, being glorified by all. <sup>16</sup>And He came to Nazareth where He was brought up, and He entered according to His custom, on the day of the sabbaths, into the synagogue, and He arose to read, <sup>17</sup>and (the) book of the prophet Isaiah was handed to Him. And having unrolled the book, He found the place where it was written, <sup>18</sup>"(The) Spirit of (the) Lord (is) upon Me, because He anointed Me to announce glad tidings to (the) poor. He has sent Me to heal the brokenhearted, to preach deliverance to (the) captives, and (the) recovery of sight to (the) blind, to send the shattered (ones) away in liberty, <sup>19</sup>to proclaim (the) acceptable year of (the) Lord."

<sup>20</sup>And He having rolled up the book, having given (it) back to the servant, He sat down. And all the eyes in the synagogue were gazing on Him. <sup>21</sup>And He began to say to them, "Today, this Scripture has been fulfilled in your ears." <sup>22</sup>And all gave testimony to Him and marveled at the words of grace proceeding out of His mouth. And they said, "Is not this the son of Joseph?" <sup>23</sup>And He said to them, "Surely you will speak this parable to Me, 'Doctor, heal yourself, whatsoever we heard coming to pass in Capernaum, you do here also in your country.'" <sup>24</sup>And He said,

"Truly I say to you that no prophet is acceptable in his own country. <sup>25</sup>But in truth I say to you, many widows were in Israel in the days of Elijah, when the heaven was closed about three years and six months, as a famine was great upon all the land; <sup>26</sup>and to none of them was Elijah sent except to Sarepta of Sidon, to a widow woman. <sup>27</sup>And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian." <sup>28</sup>And all in the synagogue were filled with anger, hearing these (things); <sup>29</sup>and having risen up they cast Him out of (the) city, and brought Him to the brow of the mountain on which their city was built, in order to throw Him down headlong. <sup>30</sup>But passing through their midst He went (His) way.

<sup>31</sup>And He came down to Capernaum, a city of Galilee, and He was teaching them on the sabbaths.

<sup>32</sup>And they were amazed at His teaching, because His word was with authority. <sup>33</sup>And (there) was in the synagogue a man having a spirit of an unclean demon; and he cried out with a great voice, saying, <sup>34</sup>"Ha, what do You have to do with us, Jesus (the) Nazarene? Why have You come to destroy us? I know who You are, the Holy One of God." <sup>35</sup>And Jesus rebuked him saying, "Be silent and come out of him." And the demon, having thrown him down in (their) midst went out of him not hurting him. <sup>36</sup>And astonishment came upon all, and they spoke to one another, saying, "What word (is) this, that with authority and power He commands the unclean spirits and they come out." <sup>37</sup>And a report went out concerning Him into every place of the surrounding country.

<sup>38</sup>And having arisen out of the synagogue, He entered into the house of Simon. And the mother-in-law of Simon was being confined with a great fever,

and they questioned Him about her. <sup>39</sup>And having stood over her, He rebuked the fever, and it left her. And arising immediately, she served them.

<sup>40</sup>And at the setting of the sun all, as many as had those being sick with various diseases, brought them to Him. And He having placed the hands on each one of them healed them. <sup>41</sup>And also demons departed from many, crying out and saying, "You are the Christ the Son of God." And rebuking (them) He did not permit them to speak because they knew Him to be the Christ.

<sup>42</sup>And day having come, departing, He went into a desert place. And the crowds were seeking Him, and they came to Him and were restraining Him not to depart from them. <sup>43</sup>But He said to them, "It is also necessary for Me to proclaim good tidings of the Kingdom of God to other cities; because unto this was I sent,

<sup>44</sup>And He was preaching in the synagogues of Galilee.

**5** And it came to pass in which the crowd pressed upon Him to hear the word of God, and He was standing by the Lake of Gennesaret. <sup>2</sup>And He saw two boats standing by the lake; but the fisherman having departed from them were washing the nets. <sup>3</sup>And having entered into one of the boats which was Simon's, He asked him to push out a little from the land. And having sat down He taught the crowds from the boat. <sup>4</sup>And when He stopped speaking, He said to Simon, "You push out into the deep and let down your nets for a catch." <sup>5</sup>And having answered, Simon said to Him, "Master, having toiled all through the night we caught nothing, but at your word I shall lower the net." <sup>6</sup>And having done this they caught a great multitude of fish, and their net was breaking. <sup>7</sup>And they beckoned to the partners, who (were) in the other boat to come to help

them. And they came, and they filled both the boats, so that they were sinking. <sup>8</sup>And having seen (it), Simon Peter fell down at the knees of Jesus, saying, "Depart from me, because I am a sinful man, Lord." <sup>9</sup>For amazement seized him and all those with him, at the catch of fish which they took; <sup>10</sup>and likewise also James and John, sons of Zebedee who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you shall be catching men." <sup>11</sup>And having brought the boats to the land, having left all, they followed Him.

<sup>12</sup>And it came to pass, when He was in one of the cities, behold also (there was) a man full of leprosy. And having seen Jesus, having fallen on (his) face he begged Him, saying, "Lord, if You are willing, You are able to cleanse me." <sup>13</sup>And having stretched out the hand He touched him, saying, "I am willing, be cleansed." And immediately the leprosy departed from him. <sup>14</sup>And He commanded him to tell no one, "But having gone, show yourself to the priest and offer concerning your cleansing as Moses commanded for a witness to them." <sup>15</sup>But rather the word spread abroad concerning Him. And many crowds were coming together to hear and to be healed by Him from their sicknesses. <sup>16</sup>But He was withdrawing to the deserts and praying.

<sup>17</sup>And it came to pass on one of the days that He was teaching, and (there) were sitting Pharisees and teachers of the law who were coming from every village of Galilee and Judea and Jerusalem, and the power of (the) Lord was (His) for to heal them. <sup>18</sup>And behold, men (came) carrying on a bed a man who was paralyzed, and they were seeking to bring him in and to lay (him) before Him. <sup>19</sup>And not having found by which way they might bring him in because of the crowd, having gone up on the roof they let him down with the

bed through the tiles into the midst before Jesus. <sup>20</sup>And having seen their faith, He said to him, "Man your sins have been forgiven you." <sup>21</sup>And the scribes and the Pharisees began to reason, saying, "Who is this who is speaking blasphemies? Who is able to forgive sins except God only?" <sup>22</sup>But Jesus having known their reasonings, having answered, said to them, "Why do you reason in your hearts? <sup>23</sup>Which is easier to say, your sins have been forgiven you, or to say, arise and walk? <sup>24</sup>But that you may know that the Son of Man has authority on the earth to forgive sins," He said to the paralytic, "I say to you, arise, and having taken up your bed go to your house." <sup>25</sup>And immediately, having arisen before them, having taken up (the bed) upon which he was lying, he went to his house glorying God. <sup>26</sup>And amazement seized all, and they glorified God, and were filled with fear, saying, we saw wonderful (things) today.

<sup>27</sup>And after these (things) He departed and saw a tax-collector named Levi, sitting at the tax-office, and He said to him, "Follow Me." <sup>28</sup>And having left everything, having arisen, he followed Him. <sup>29</sup>And Levi made a great reception for Him in his house. And there was a great crowd of tax-collectors and others who were reclining with them. <sup>30</sup>And their scribes and the Pharisees murmured to His disciples, saying, "Why do you eat and drink with tax-collectors and sinners?" <sup>31</sup>And Jesus having answered, said to them, "Those who are in good health have no need of a physician, but those having bad health. <sup>32</sup>I did not come to call the righteous, but sinners to repentance." <sup>33</sup>But they said to Him, "Why do John's disciples fast often and make prayers, just like also those of the Pharisees, but those of You eat and drink?" <sup>34</sup>And He said to them, "Are you able to make the sons of the bride-chamber to fast when the bride-

groom is with them? <sup>35</sup>But days shall come, when also the bridegroom is taken away from them, then they shall fast in those days." <sup>36</sup>And He also spoke a parable to them: no one puts a piece of new garment upon an old garment, or if he does, both the new tears the old, and the old does not match the piece of cloth from the new. <sup>37</sup>And no one puts new wine into old wineskins, or if he does, the new wine will burst the wineskins, and it will be spilled, and the wineskins shall be destroyed. <sup>38</sup>But new wine is put into new wineskins, and both are preserved. <sup>39</sup>And no one having drunk old (wine) immediately wants (the) new; for he says, "The old is better."

**6** And it came to pass on a second-first sabbath, as He was going through the grain fields, and His disciples were plucking the heads, and were eating (them) rubbing (them) in the hands. <sup>2</sup>And some of the Pharisees said to them, "Why do you do what is not lawful on the sabbaths?" <sup>3</sup>And having answered, Jesus said to them, "Have you never read this, what David did when he was hungry, he and those being with him? <sup>4</sup>How he having entered into the house of God and took and ate the shewbread, and also gave to those with him, which is not lawful to eat except the priests only?" <sup>5</sup>And He said to them, "The Son of Man is Lord also of the sabbath."

<sup>6</sup>And it came to pass also on another sabbath, He having entered into the synagogue and was teaching; and a man was there and his right hand was withered. <sup>7</sup>And the scribes and Pharisees were closely watching Him, if He would heal on the sabbath, in order that they might find an accusation (against) Him. <sup>8</sup>But He knew their thoughts, and said to the man having the withered hand, "Arise and stand in the midst." And having arisen, he stood. <sup>9</sup>Then Jesus said to

them, "I will ask you, is it lawful on the sabbath to do good or to do evil; to save life or to destroy (it)?" <sup>10</sup>And having looked around on all of them, He said to the man, "Stretch forth your hand," and he did so. And his hand was restored sound as the other. <sup>11</sup>But they were filled with madness, and they were speaking to one another what they would do to Jesus.

<sup>12</sup>And it came to pass in those days, He went out into the mountain to pray, and He was in prayer to God all night. <sup>13</sup>And when day came He called His disciples and selected from them twelve, whom He also named apostles: <sup>14</sup>Simon whom He also named Peter, and Andrew his brother, James and John, Philip and Bartholomew; <sup>15</sup>Matthew and Thomas, James the (son) of Alpheus, and Simon who is called Zealot, <sup>16</sup>Judas (the son) of James, and Judas Iscariot who also became betrayer.

<sup>17</sup>And having come down with them, He stood on a level place, and a crowd of His disciples, and a great multitude of people from all of Judea and Jerusalem and of the sea coast of Tyre and Sidon who came to hear Him, and to be healed from their diseases, <sup>18</sup>and those being troubled by unclean spirits, and they were healed. <sup>19</sup>And all the crowd sought to touch Him because power went out from Him and healed all.

<sup>20</sup>And He having lifted up His eyes to His disciples said, "Blessed (are) the poor because yours is the Kingdom of God. <sup>21</sup>Blessed (are) those who hunger now because you shall be filled. Blessed (are) those who weep now because you shall laugh. <sup>22</sup>Blessed are you when men hate you, and when they would ostracize you, and reproach (you), and cast out your name as evil for the sake of the Son of Man. <sup>23</sup>Rejoice in that day and leap for joy, for, behold, great (is) your reward in Heaven; for their fathers did similar

things to the prophets. <sup>24</sup>But woe to you, the rich (ones), because you have your comfort. <sup>25</sup>Woe to you, those having been filled because you shall hunger. Woe to those laughing now because you shall grieve and weep. <sup>26</sup>Woe to you when all men speak well of you, for their fathers did similar things to the false prophets. <sup>27</sup>But I say to you, those hearing, 'Love your enemies, do good to those who hate you. <sup>28</sup>Bless those cursing you, and pray for those insulting you. <sup>29</sup>To the (one) who strikes you upon the cheek, offer the other also. And from the (one) who takes your cloak, refuse not also your coat. <sup>30</sup>And give to all who ask you, and from the (one) who takes your (things), do not demand (them) back. <sup>31</sup>And just as you wish that men may do to you, you also do to them likewise. <sup>32</sup>And if you love those who love you, what credit is it to you? For even sinners love those who love them. <sup>33</sup>And if you do good to those who do good to you, what credit is it to you? For even the sinners do the same. <sup>34</sup>And if you lend (to the one) from whom you hope to receive back, what credit is it to you? For also sinners lend to sinners in order that they may receive the same. <sup>35</sup>But love your enemies, and do good, and lend, expecting nothing in return, and your reward shall be great, and you shall be sons of the Highest; because He is kind to the ungrateful and (the) evil (ones). <sup>36</sup>Therefore be merciful just as also your father is merciful. <sup>37</sup>Do not judge, and you may not at all be judged. Do not condemn, and you may not at all be condemned. Forgive and you shall be forgiven. <sup>38</sup>Give and it shall be given to you, good measure, pressed down and shaken and running over they shall give into your bosom; for with the same measure which you measure, it shall be measured to you.

<sup>39</sup>And He spoke a parable to them, "Is a blind (one) able to guide a blind

(one)? Will they not both fall into a ditch? <sup>40</sup>A disciple is not above his teacher. But everyone having been fully instructed shall be as his teacher. <sup>41</sup>And why do you see the twig in your brother's eye, but in your own eye you do not perceive a log? <sup>42</sup>Or how can you say to your brother, 'Brother, let me pull out the twig which (is) in your eye, not seeing the log in your own eye. Hypocrite, first pull out the log out of your eye, and then you shall clearly see to pull out the twig in your brother's eye. <sup>43</sup>For a good tree is not producing bad fruit, neither (is) a bad tree producing good fruit. <sup>44</sup>For every tree is known by its own fruit, for they do not gather figs out of thorns, nor do they gather grapes out of a bramble. The good man out of the good treasure of his heart brings forth the good, and the evil man out of the evil treasure of his heart brings forth the evil. For out of the abundance of the heart his mouth speaks.

<sup>46</sup>And why do you call Me, Lord, Lord, and do not what I say. <sup>47</sup>Everyone who is coming to Me and hearing My words and does them, I will show you what he is like. <sup>48</sup>He is like a man building a house, who dug and (dug) deeper and places a foundation on a rock. And a flood coming, the water beat against that house, and it had not strength to shake it, for it had been founded upon a rock. But the one having heard and not having done, is like to a man having built (his) house upon the ground without a foundation, on which the water burst, and it fell immediately, and the collapse of that house was great.

**7** And after He finished all His sayings in the ears of the people, He entered into Capernaum. <sup>2</sup>And a certain slave of a centurion having an illness, was about to die, who was dear to him. <sup>3</sup>And having heard about Jesus, he sent to Him elders of the Jews, asking Him that hav-

ing come He might heal his slave. <sup>4</sup>And having come to Jesus, they were earnestly begging Him, saying, "He is worthy for whom He shall render this, <sup>5</sup>for he loves our nation, and he built the synagogue for us." <sup>6</sup>And Jesus went with them. And He being not yet far from the house, the centurion sent to Him friends, saying to Him, "Lord, do not trouble (Yourself), for I am not worthy that you should enter under my roof. <sup>7</sup>Therefore I do not deem myself worthy to come to You; but You speak with a word and let my child be healed. <sup>8</sup>For I am also a man set under authority, having under myself soldiers; and I say to this one, go, and he goes; and to another, come, and he comes; and to my slave, do this, and he does (it)." <sup>9</sup>And having heard these (things), Jesus marveled at him; and having turned to the crowd following Him He said, "I say to you, not in Israel have I found so great faith." <sup>10</sup>And those having been sent, having returned to the house, found the sick slave in good health.

<sup>11</sup>And it came to pass on the next (day), He went into a city called Nain, and His disciples and a great multitude went with Him. <sup>12</sup>And as He drew near to the gate of the city, behold, (one) who had died was being carried out, an only son to his mother; and she was a widow, and a large crowd of the city was with her.

<sup>13</sup>And having seen her the Lord had compassion on her, and said to her, "Do not weep." <sup>14</sup>And having come near He touched the bier; and those bearing (it) stood still. And He said, "Young man, I say to you, arise." <sup>15</sup>And the dead sat up and began to speak, and He gave him to his mother. <sup>16</sup>and fear seized all, and they glorified God, saying, a great prophet has arisen among us, and God has visited His people. <sup>17</sup>And this word was broadcast in all Judea concerning Him, and in all the surrounding country.

<sup>18</sup>And His disciples reported to John about all these (things). <sup>19</sup>And having called (to him) certain two of His disciples, John sent to Jesus saying, 'Are you the coming (One), or should we expect another?'" And the men having come to Him said, "John the Baptist sent us to you saying, 'Are you the coming (One), or should we expect another?'" <sup>21</sup>And in the same hour He healed many of diseases and plagues and evil spirits; and to many blind He gave to see. <sup>22</sup>And Jesus having answered said to them, "Having gone, you report to John what you have seen and heard: the blind are seeing again, (the) lame are walking, (the) lepers are being cleansed, (the) deaf are hearing, (the) dead are being raised, (the) poor are being given the gospel. <sup>23</sup>And blessed is (the one) who may not be offended in Me."

<sup>24</sup>And the messengers of John having gone away, He began to speak to the crowds about John, "What did you go out into the wilderness to see? A reed being shaken by the wind? <sup>25</sup>But what did you go out to see? A man clothed in soft clothes? Behold those being in gorgeous clothing and in luxury are in kings' palaces. <sup>26</sup>But what did you go out to see? A prophet? Yes, I say to you and more than a prophet. <sup>27</sup>This is He concerning whom it has been written, 'Behold I send My messenger before Your face, who shall prepare Your way before You.' <sup>28</sup>For I say to you, of (those) born among women, no one is (a) greater prophet than John the Baptist. But the smallest in the Kingdom of God is greater than he." <sup>29</sup>And all the people and tax-collectors having heard, justified God, being baptized (with) the baptism of John. <sup>30</sup>But the Pharisees and the lawyers set aside the plan of God for their own, not having been baptized by him. <sup>31</sup>And the Lord said, "To what therefore shall I liken the men of this generation, and to what are they like?

<sup>32</sup>They are like children sitting in a market place, and calling to one another, and saying, 'We have piped to you and you have not danced; we have wailed to you and you have not wept.' <sup>33</sup>For John the Baptist came, not eating bread nor drinking wine, and you say, 'He has a demon.'

<sup>34</sup>The Son of Man came eating and drinking, and you say, 'Behold, a man, a glutton and a drunkard, a friend of tax-collectors and sinners.' <sup>35</sup>And wisdom was justified by all her children."

<sup>36</sup>Now one of the Pharisees asked Him that He may eat with him. And having entered into the house of the Pharisee He reclined. <sup>37</sup>And behold a woman in the city, who was a sinner, knowing that He is reclining in the house of the Pharisee, having taken an alabaster vase of ointment, <sup>38</sup>and standing at His feet behind weeping, with tears she began to wet His feet, and with the hairs of her head she was wiping and affectionately kissing His feet, and she was anointing (them) with the ointment. <sup>39</sup>And the Pharisee having invited Him having seen (it) he spoke within himself, saying, "If this (one) were a prophet he would have known who and what the woman (is) who touches him, because she is a sinner." <sup>40</sup>And having answered Jesus said to him, "Simon, I have something to say to you." And he says, "Teacher, speak." <sup>41</sup>"There were two debtors to a certain lender. The one owed five hundred denarii, and the other fifty. <sup>42</sup>But they having not (anything) to pay back, he gladly forgave both. Therefore, which of them do you say will love him most?" <sup>43</sup>And having answered Simon said, "I suppose (the one) to which he gladly forgave the most." And He said to him, "You judged rightly." <sup>44</sup>And having turned to the woman He said to Simon, "Do you see this woman? I entered into your house, you did not give water for My feet, but

she with tears wet My feet, and with the hairs of her head wiped (them). <sup>45</sup>You did not give me a kiss, but since I entered she has not ceased affectionately kissing My feet. <sup>46</sup>You did not anoint My head with oil, but she anointed My feet with ointment. <sup>47</sup>For which cause I say to you, her many sins have been forgiven because she loved much, but to whom little is forgiven he loves little.” <sup>48</sup>And He said to her, “Your sins have been forgiven.” <sup>49</sup>And those reclining with (Him) began to say within themselves “Who is this who also forgives sins.” <sup>50</sup>And He said to the woman, “Your faith has saved you, go in peace.”

**8** And it came to pass after this, He also was traveling through city after city, and village after village, preaching <sup>2</sup>and announcing the glad tidings of the Kingdom of God, and the twelve with Him, and some women who were healed from evil spirits and sicknesses, Mary who is called Magdalene from whom had gone out seven demons, <sup>3</sup>and Joanna, wife of Chuza, a steward of Herod, Susanna and many others who were ministering to Him from their possessions.

<sup>4</sup>And a great crowd gathering, and those coming out of every city to Him, He spoke through a parable. <sup>5</sup>”The sower went out to sow his seed. And in his sowing, some fell by the way, and was trodden down, and the birds of the air ate it. <sup>6</sup>And other fell upon the rock, and having grown up it was withered because it had no moisture. <sup>7</sup>And other fell upon the thorns, and the thorns having grown up together choked it. <sup>8</sup>And other fell upon the good ground, and having grown up it brought forth fruit a hundredfold.” Saying these (things), He cried, “He who has ears to hear let him hear.”

<sup>9</sup>And His disciples asked Him saying, “What could this parable be?”

<sup>10</sup>And He said, “To you it has been given to know the mysteries of the Kingdom of God. But to the rest (I speak) in parables that seeing they may not see, and hearing they may not understand. <sup>11</sup>Now this is the parable: The seed is the word of God.

<sup>12</sup>And the (seed) by the way are those hearing, then the Devil comes and takes the word from their heart, lest having believed they might be saved. <sup>13</sup>And the (seed) upon the rock (are) those whom, when they hear, receive the word with joy, and these have no root, who for a time believe, and in time of trial they fall away; <sup>14</sup>And the (seed) falling into the thorns are those having heard, (and) as they go on they are choked by anxieties and riches and pleasures of life, and they do not mature. <sup>15</sup>And the (seed) in the good ground, these are (those) who in an honest and good heart, having heard the word, retain (it) and bear fruit in patience.

<sup>16</sup>And no one having lit a lamp covers it with a vessel, or puts (it) under a bed, but he places (it) upon a lampstand in order that those coming in may see the light. <sup>17</sup>For (there) is nothing hid which shall not be revealed, nor secret which shall not be made known and come to light. <sup>18</sup>Therefore take heed how you hear; for whoever may have, it shall be given to him, and whoever may have nothing, even what he seems to have shall be taken from him.”

<sup>19</sup>And (His) mother and His brothers came to Him, and they were not able to get near to Him through the crowd. <sup>20</sup>And it was reported to Him, saying, “Your mother and Your brothers are standing outside wishing to see You.” <sup>21</sup>And He having answered said to them, “My mother and My brothers are those who are hearing the word of God and are doing it.”

<sup>22</sup>And it came to pass on one of the days, and He and His disciples entered



into a boat, and He said to them, "Let us go across to the other side of the lake," and they set sail. And as they were sailing He fell asleep; <sup>23</sup>and a hurricane of wind came down into the lake; and they were being completely filled with water and were in rare danger. <sup>24</sup>And having come to (Him) they awakened Him, saying, "Master, Master, we are perishing." And having arisen, He rebuked the wind and the violence of the water. And they ceased; and there was a calm. <sup>25</sup>And He said to them, "Where is your faith?" And being afraid they marveled, saying to one another, "Who then is this that He commands even the winds and the water, and they obey Him."

<sup>26</sup>And they landed in the country of the Gadarenes, which is over against Galilee. <sup>27</sup>And having gone out upon the land, a certain man met Him out of the city, who had demons for a long time, and he was not wearing a garment, and he stayed not in a house but among the tombs. <sup>28</sup>And having seen Jesus, and crying out, he fell down before Him and said with a great voice, "What (is it) to me and to You, Jesus, Son of the Most High God? I beg You, do not torment me."

<sup>29</sup>For He was commanding the unclean spirit to go out from the man. For many times it had seized him, and he was bound with chains and fetters, being guarded, and tearing apart the fetters, he was driven by the demon into the deserts. <sup>30</sup>And Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered into him. <sup>31</sup>And they were begging Him that He not charge them to go forth into the bottomless pit. <sup>32</sup>Now there was a herd of many swine grazing on the mountain, and they were begging Him that He may permit them to go into those. And He permitted them. <sup>33</sup>And the demons having come out from the man, entered into the swine, and the

herd rushed down the cliff into the lake and drowned. <sup>34</sup>And those grazing (them), having seen what had happened, fled, and having left, they reported to the city and to the country. <sup>35</sup>And they went out to see what had happened, and they came to Jesus and found the man from whom the demons had come out, sitting, clothed, and of a sane mind, at the feet of Jesus, and they were afraid. <sup>36</sup>And also those having seen (it) told them how the demoniac was healed. <sup>37</sup>And all the multitude of surrounding regions of the Gadarenes asked Him to depart from them because they were held with great fear. And having entered into the boat He returned. <sup>38</sup>But the man from whom the demons had gone out was begging Him to be with Him. But Jesus sent him away saying, <sup>39</sup>"Return to your house, and tell whatever God did for you. And he went through the whole city proclaiming whatever God did for him.

<sup>40</sup>And it came to pass when Jesus returned, the crowd welcomed Him, for they were expecting Him.

<sup>41</sup>And behold, a man named Jairus came, and he was a ruler of the synagogue. And having fallen down at the feet of Jesus, he begged Him to come into his house; <sup>42</sup>because there was his only daughter about twelve years old, and she was dying. And as He went, the crowd pressed against Him. <sup>43</sup>And a woman being with a flow of blood for twelve years, who having spent all (her) living on doctors, not being able to be healed by anyone, <sup>44</sup>having come near behind, touched the border of His garment, and her flow of blood stopped immediately. <sup>45</sup>And Jesus said. "Who is the (one) touching Me?" And all denying (it), Peter and those with him said, "Master, the crowds throng you and press (You), and do You say, 'Who (is) the (one) touching me?'" <sup>46</sup>But Jesus said, "Someone touched Me, for I know power went forth from Me." <sup>47</sup>And the

woman having seen that she was not concealed came trembling, and having fallen down before Him she declared to Him before all the people for what reason she touched Him, and how she was immediately healed. <sup>48</sup>And He said to her, "Daughter, be of good cheer, your faith has healed you; go in peace." <sup>49</sup>While He was still speaking, someone came from the ruler of the synagogue, saying to him, "Your daughter has died, do not trouble the Teacher." <sup>50</sup>But Jesus, having heard, answered him saying, "Do not fear, only believe, and she shall be made well." <sup>51</sup>And having come to the house, He did not permit anyone to enter except Peter and James and John, and the father and the mother of the child.

<sup>52</sup>And they were all weeping and lamenting her. And He said, "Do not weep, she did not die, but sleeps."

<sup>53</sup>And they laughed at Him, knowing that she died. But He having put all outside, <sup>54</sup>and having taken hold of her hand, spoke, saying, "Child arise." <sup>55</sup>And her spirit returned and she arose immediately. And He ordered (that something) be given her to eat. <sup>56</sup>And her parents were astonished; and He commanded them not to tell anyone what had happened.

**9** And having called together His twelve disciples, He gave them power and authority over all the demons, and to heal diseases, <sup>2</sup>and He sent them forth to preach the Kingdom of God, and to heal the sick. <sup>3</sup>And He said to them, "Do not take anything for the journey, neither staffs nor wallet, neither bread nor money, nor each to have two shirts. <sup>4</sup>And into whichever house you may enter, you stay there and go out from there. <sup>5</sup>And whoever may not welcome you, as you go out from that city shake off the dirt from your feet for a witness against them." <sup>6</sup>And

departing, they were passing through the villages proclaiming the good news, and healing everywhere.

<sup>7</sup>And Herod the Tetrarch heard all the (things) being done by Him, and he was puzzled because it was being said by some that John had been raised from the dead, <sup>8</sup>and by some that Elijah had appeared, and by others that one of the old prophets arose. <sup>9</sup>And Herod said, "John I beheaded, but who is this concerning whom I hear such (things)?" And he sought to see Him.

<sup>10</sup>And the apostles having returned, told Him whatever they did. And having taken them, He withdrew privately to a desert place of a city called Bethsaida. <sup>11</sup>But the crowds having known (this) followed Him. And having received them He spoke to them concerning the Kingdom of God; and He healed those who had need of healing. <sup>12</sup>And the day began to decline, and the twelve having come near said to Him, "Release the crowd, in order that having gone into the surrounding villages and country they may lodge and may find food because we are here in a desert place." <sup>13</sup>And He said to them, "You give them to eat." But they said, "There is not to us more than five loaves and two fishes, unless having gone we may buy food for all this people." <sup>14</sup>For there were about five thousand men. And He said to His disciples, "Make them recline in groups of fifties." <sup>15</sup>And they did so, and they made all recline. <sup>16</sup>And having taken the five loaves and the two fishes, having looked up to Heaven, He blessed them and broke (them) in pieces, and He gave to the disciples to set before the crowd. <sup>17</sup>And they ate and were all satisfied; and that which was left over of fragments to them was taken up twelve baskets.

<sup>18</sup>And it came to pass as He was praying alone, the disciples were with Him, and He asked them saying,

“Whom do the crowds say Me to be?”  
<sup>19</sup>And having answered they said, “John the Baptist, and others Elijah, and others, that a certain prophet of old has arisen.” <sup>20</sup>And He said to them, “But whom do you say Me to be?” And having answered Peter said, “The Christ of God.” <sup>21</sup>And sternly charging them, He commanded (them) to tell this to no one., <sup>22</sup>saying that it is necessary (for) the Son of Man to suffer many (things), and to be rejected by the elders and chief priests and scribes, and to be killed, and to be raised on the third day. <sup>23</sup>And He said to all, “If anyone wishes to come after Me, let him deny himself and take up his cross day by day and let him follow Me. <sup>24</sup>For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall save it. <sup>25</sup>For what is a man being profited, gaining the whole world, but having lost or forfeited himself. <sup>26</sup>For whoever might have been ashamed of Me and My words, this (one) the Son of Man shall be ashamed of him when He comes in His glory and of the Father and the holy angels. <sup>27</sup>But I say unto you, ‘Truly, there are some of those standing here who by no means shall taste of death until they see the Kingdom of God.’”

<sup>28</sup>Now it came to pass about eight days after these sayings, and having taken Peter and John and James, He went up into the mountain to pray. <sup>29</sup>And it came to pass as He was praying, the appearance of His face changed, and His clothing (was) glistening white.

<sup>30</sup>And behold, two men were speaking with Him who were Moses and Elijah, <sup>31</sup>who having appeared in glory, was speaking of His exodus which he was about to accomplish in Jerusalem. <sup>32</sup>And Peter and those with him were heavy with sleep, but having become wide awake they saw His glory and the two men standing with Him. <sup>33</sup>And it came to pass as they were leaving Him,

Peter said to Jesus, “Master, it is good for us to be here, and let us make three tents, one for You, and one for Moses, and one for Elijah,” [not knowing what he was saying]. <sup>34</sup>But while he was speaking these (things) a cloud came and overshadowed them. And they were afraid when those entered into the cloud. <sup>35</sup>And a voice came out of the cloud saying, “This is My beloved Son, hear Him.” <sup>36</sup>And in the coming of the voice, Jesus was found alone. And they were silent and told no one during those days anything which they had seen.

<sup>37</sup>Now it came to pass on the next day, they having come down from the mountain, a large crowd met Him. <sup>38</sup>And behold, a man from the crowd cried out saying, “Teacher, I beg You, look upon my son because he is my only son. <sup>39</sup>And behold a spirit seizes him, and he suddenly cries out, and he convulses him with foam (at the mouth), and with difficulty he withdraws from him, bruising him. <sup>40</sup>And I begged Your disciples, in order that they may cast him out, and they were not able.” <sup>41</sup>And having answered Jesus said, “Oh faithless and corrupted generation, how long shall I be with you and bear with you? Bring your son here.”

<sup>42</sup>But while he was yet coming to Him, the demon threw him down and convulsed (him). But Jesus rebuked the unclean spirit and healed the boy and gave him back to his father. <sup>43</sup>And they were all amazed at the majesty of God.

And (as) all were wondering at all (the things) which Jesus did, He said to His disciples, <sup>44</sup>“Let these words sink into your ears; for the Son of Man is about to be delivered into the hands of men.” <sup>45</sup>But they did not understand this saying, and it was concealed from them in order that they may not understand it. And they were afraid to ask Him about this saying. <sup>46</sup>And a dispute came in among them, (as to) which of them

might be the greater. <sup>47</sup>but Jesus having perceived the thought of their hearts, having taken a child, stood him beside Him, <sup>48</sup>and said to them, "Whoever receives this child in My name receives Me; and whoever receives Me receives the (One) who sent Me. For the (one) who is least among you, this (one) shall be great." <sup>49</sup>And having answered John said, "Master, we saw a certain one casting out demons in Your name, and we forbade him because he is not following with us." <sup>50</sup>And Jesus said to him, "Do not forbid (him), for whoever is not against us is for us."

<sup>51</sup>And it came to pass as the days of His taking up were being fulfilled, He also firmly set His face to go to Jerusalem. <sup>52</sup>And He sent messengers before His face. And having proceeded, they entered into a village of Samaritans, so as to prepare for Him. <sup>53</sup>And they did not receive Him because His face was going to Jerusalem. <sup>54</sup>But having seen (this), His disciples, James and John said, "Lord, do you desire (that) we may call fire to come down from Heaven and to destroy them as also Elijah did?" <sup>55</sup>And having turned He rebuked them, and said, "You do not know of what spirit you are, <sup>56</sup>for the Son of Man did not come to destroy the lives of men, but to save (them). And they went to another village.

<sup>57</sup>And it came to pass, as they were going in the way, a certain one said to Him, "I will follow You wherever You may go, Lord." <sup>58</sup>And Jesus said to him, "Foxes have holes, and the birds of the air nests, but the Son of Man has not a place He may lay His head." <sup>59</sup>And He said to another, "Follow Me." But he said, "Lord, permit me having departed to bury My father." <sup>60</sup>But Jesus said to him, "You leave the dead to bury their own dead, but you having gone proclaim the Kingdom of God." <sup>61</sup>But another also said, "I will follow You,

Lord, but first permit me to bid farewell to those in my house." <sup>62</sup>And Jesus said to him, "No one having put his hand to (the) plough and looking to the (things) behind, is fit for the Kingdom of God.

**10** And after these (things) the Lord also appointed seventy others, and sent them out by twos before His face, into every city and place where He was about to go. <sup>2</sup>Therefore He said to them, "The harvest indeed (is) great but the laborers few. Therefore you pray to the Lord of the harvest that He may send forth laborers into His harvest. <sup>3</sup>You go, behold, I send you forth as lambs in midst of wolves. <sup>4</sup>Do not carry a purse, nor a wallet, neither sandals, and do not greet anyone on the way. <sup>5</sup>And into whatever house you may enter, first say, 'Peace to this house.' <sup>6</sup>and if indeed a son of peace is there, your peace shall rest upon it; but if not, it shall return to you. <sup>7</sup>and in (the) same house remain, eating and drinking their (things). For the laborer is worthy of his wages. Do not go from house to house, <sup>8</sup>and into whatever city you may enter, and they receive you, eat the (things) set before you, <sup>9</sup>and heal those sick in it, and say to them, the Kingdom of God has come near to you. <sup>10</sup>And into whatever city you may enter, and they do not receive you, having gone out into its streets you say, <sup>11</sup>'Even the dust out of your city clinging to our feet, we wipe off against you; however, know this, that the Kingdom of God has come near to you.' <sup>12</sup>And I say to you that it shall be more tolerable for Sodom in that day than for that city. <sup>13</sup>Woe to you Chorazin, woe to you Bethsaida, because if the mighty works coming to pass in you had come to pass in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup>But it shall be more tolerable for Tyre and Sidon in the Judgement than for you. <sup>15</sup>And you

Capernaum, which was exalted to Heaven, shall be brought down to Hades. The (one) hearing you hears Me, and the (one) rejecting you rejects Me, and the (one) rejecting Me rejects the (One) having sent Me.”

<sup>17</sup>And the seventy returned with joy, saying, “Lord, even the demons are submitting to us in Your name.” <sup>18</sup>And He said to them, “I saw Satan as lightning falling out of Heaven. <sup>19</sup>Behold, I give to you the authority to tread upon snakes and scorpions, and upon all the power of the enemy, and nothing at all shall hurt you. <sup>20</sup>But do not rejoice in this, that the spirits submit to you, but rejoice rather that your names are written in Heaven.

<sup>21</sup>In the same hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of Heaven and earth, because you hid these (things) from (the) wise and understanding, and revealed them to infants. Yes, Father, because it was thus pleasing before you.

<sup>22</sup>And having turned to the disciples He said, “All (things) were given to Me by My Father, and no one knows who the Son is except the Father and who the Father is, except the Son, and to whom the Son may plan to reveal (Him).” <sup>23</sup>And having turned to His disciples privately, He said, “Blessed (are) the eyes, those seeing what you see, <sup>24</sup>for I say to you that many prophets and kings desired to see what you see and did not see (it), and to hear what you hear, and they did not hear (it).

<sup>25</sup>And behold, a certain lawyer arose, testing Him, and saying, “Doing what, shall I inherit eternal life?” <sup>26</sup>And He said to him, “What has been written in the law? How do you read it?” <sup>27</sup>And he having answered said, “You shall love (the) Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and your neighbor as yourself.” <sup>28</sup>And He said to him, “You answered correctly.

Do this and you shall live.” <sup>29</sup>But he wishing to justify himself, said to Jesus, “And who is my neighbor?” <sup>30</sup>And taking (it) up Jesus said, “A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both having unclothed him and having inflicted wounds went away leaving (him) half dead. <sup>31</sup>And by accident a certain priest came down by that way, and having seen him he passed by on the other side. <sup>32</sup>And in the same manner also a Levite coming to be at the place, having come and having seen, passed by on the other side. <sup>33</sup>But a certain Samaritan traveling came to him, and having seen him was moved with compassion, <sup>34</sup>and having come near he bound up his wounds, pouring on oil and wine; and having put him on his own beast he brought him to an inn, and took care of him. <sup>35</sup>And on the morrow he having gone, having taken out two denarii he gave (them) to the inn-keeper, and said to him, ‘You take care of him, and whatever you may spend more, upon my return I shall repay you.’ <sup>36</sup>Therefore, which of these three seems to you to have been neighbor to the (one) falling among the robbers? <sup>37</sup>And he said, “The (one) having shown mercy to him.” Then Jesus said to him, “Go and you do likewise.”

<sup>38</sup>Now it came to pass as they traveled He entered into a certain village. And a certain woman named Martha welcomed Him into her house. <sup>39</sup>And there was her sister called Mary, who also having sat at the feet of Jesus listening to His word. <sup>40</sup>But Martha was being distracted concerning much serving. And coming near, she said, “Lord do You not care that my sister has left me to serve alone? Therefore speak to her that she might help me. <sup>41</sup>And having answered, Jesus said to her, “Martha, Martha, you are anxious and troubled about many (things). <sup>42</sup>But one

(thing) is needful, and Mary chose the good part which shall not be taken from her.

**11** And it came to pass as He was in a certain place praying, when He stopped, one of His disciples said to Him, "Lord teach us to pray as John also taught his disciples." <sup>2</sup>And He said to them, "When you pray, you say, 'Our Father Who (is) in Heaven, let Your name be holy; let Your Kingdom come; let Your will be done on the earth as also it is in Heaven; <sup>3</sup>give to us our daily bread each day; <sup>4</sup>and forgive us of our sins, for we ourselves also forgive everyone indebted to us; and do not lead us into temptation, but deliver us from evil.'"

<sup>5</sup>And He said to them, "Who of you shall have a friend and shall go to him at midnight, and say to him, 'Friend, lend me three loaves, <sup>6</sup>because a friend of mine arrived from a journey to me, and I do not have what I shall set before him? <sup>7</sup>And that (one) (from) within having answered may say, 'Do not cause me troubles, the door has already been shut and my children are with me in the bed. I am not able, having arisen, to give to you.' <sup>8</sup>I say to you, even if he will not give to him, having arisen, because he is his friend, yet because of his insistence, having arisen he will give him whatever he needs. <sup>9</sup>And I say to you, 'Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.

<sup>10</sup>For everyone asking receives, and the (one) seeking finds, and to the (one) knocking it shall be opened. <sup>11</sup>And which of you (being) a father, if a son shall ask bread, will he give him a stone? And if a fish, will he give to him a snake instead? <sup>12</sup>Or also if he may ask an egg, will he give to him a scorpion? <sup>13</sup>If, therefore, you being evil, know to give good gifts to your children, how

much more shall the Father from Heaven give (the) Holy Spirit to those who ask Him?'"

<sup>14</sup>Now He was casting out a demon, and he was dumb. And it came to pass, the demon having gone out the dumb (one) spoke. And the crowds marveled. <sup>15</sup>But some of them said, "By Beelzebub the prince of the demons he casts out the demons. <sup>16</sup>But others trying (Him) were seeking from Him a sign from Heaven. <sup>17</sup>But He knowing their thoughts, said to them, "Every kingdom divided against itself is being brought to ruin; and a house against a house falls. <sup>18</sup>And also if Satan is divided against himself, how shall his kingdom stand? Because you say, 'By Beelzebub I cast out demons.'

<sup>19</sup>But if I cast out demons by Beelzebub, by whom do your sons cast (them) out? Because of this they shall be your judges. <sup>20</sup>And if I cast out the demons by (the) finger of God, then the Kingdom of God has come upon you. <sup>21</sup>When the strong (one) being fully armed may guard his own house, his goods are in peace.

<sup>22</sup>But when a stronger (one than) he, having come overcomes him, he takes the armor on which he trusted, and divides his spoils. <sup>23</sup>The (one) who is not with Me is against Me. And the (one) who does not gather together with Me scatters. <sup>24</sup>When the unclean spirit goes out of the man, he goes through desert places seeking rest; and not finding (it) he says, 'I will return to my house from whence I went out.' <sup>25</sup>And having come he finds (the house) swept and set in order. <sup>26</sup>Then he goes and takes seven other spirits more evil (than) himself, and having entered he dwells there. And the last condition of that man is worse than the first."

<sup>27</sup>And it came to pass, as He was saying these (things), a certain woman out of the crowd having lifted up (her)

voice, said to Him, "Blessed (is) the womb that bore you, and the breasts which you nursed." <sup>28</sup>But He said, "Yea rather, blessed (are) those who are hearing the word of God and keep it."

<sup>29</sup>And the crowds being gathered together, He began to say, "This generation is evil; it is seeking a sign, and a sign shall not be given to it, except the sign of Jonah the prophet. <sup>30</sup>For as Jonah was a sign to the Ninevites, so shall also the Son of Man be to this generation. <sup>31</sup>(The) Queen of (the) South shall be raised up in the Judgement with the men of this generation and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon (is) here. <sup>32</sup>Men of Ninevah shall stand up in the Judgement with this generation, and shall condemn it because they repented at the preaching of Jonah; and behold, a greater than Jonah (is) here. <sup>33</sup>No one having lit a candle places it in secret, nor under a corn measure, but upon a candlestick, in order that those entering may see the light. <sup>34</sup>The light of the body is the eye. When therefore your eye is sound, then also your whole body is enlightened; but when it is evil, also your body (is) dark. <sup>35</sup>See to it therefore, lest the light which is in you (is) darkness. <sup>36</sup>If then your whole body is enlightened, not having any part dark, (the) whole (body) shall be enlightened as when the candle of brightness lightens you."

<sup>37</sup>And while (He) was speaking, a certain Pharisee asked Him that He might eat a meal with him; and having entered He reclined. <sup>38</sup>But the Pharisee, having seen that He did not first wash before the meal, marveled. <sup>39</sup>But the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the plate, but the inside of you is full of spoil and wickedness. <sup>40</sup>Fools, did not He who made the outside also make the

inside? <sup>41</sup>But give alms of the (things) within, and, behold all (things) are clean to you. <sup>42</sup>But woe to you Pharisees, because you tithe the mint and the rue and every plant, and you pass by the Judgement and the love of God. These (things) you were obligated to do, and not to dismiss those. <sup>43</sup>Woe to you, Pharisees, because you love the first seats in the synagogues and the greetings in the marketplaces.

<sup>44</sup>Woe to you, scribes and Pharisees, hypocrites, because you are as camouflaged tombs, and men walking over (them) do not know (it). <sup>45</sup>But having answered, one of the lawyers says to him, "Teacher, saying those (things) you also insult us." And He said, <sup>46</sup>"Woe also to you lawyers because you burden men (with) burdens grievous to be borne, and you yourselves do not touch the burdens with one of your fingers. <sup>47</sup>Woe to you, because you build the tombs of the prophets, and your fathers killed them. <sup>48</sup>Therefore you bear witness and give approval to the works of your fathers; because they indeed killed them, and you build their tombs. <sup>49</sup>Because of this also the wisdom of God said, 'I send to them prophets and apostles, and (some) of them they shall kill and drive out, <sup>50</sup>that the blood of all the prophets which was shed from (the) creation of the world may be required of this generation, <sup>51</sup>from the blood of Abel until the blood of Zechariah, who perished between the altar and the house,' yes, I say to you it shall be required of this generation.

<sup>52</sup>Woe to you lawyers, you took away the key of knowledge; you yourselves did not enter, and those who were entering you hindered."

<sup>53</sup>And while He was saying these (things) to them, the scribes and the Pharisees began to be violently enraged, and (to seek) to cause Him to speak about many (things); <sup>54</sup>lying in wait for

Him, seeking to catch something out of His mouth that they may accuse Him.

**12** Meanwhile, thousands of the crowd being gathered together, so as to trample (upon) one another, He began to speak to His disciples first, "Guard yourselves from the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>And there is nothing having been concealed which shall not be revealed, and (nothing) hidden which shall not be made known. <sup>3</sup>Wherefore whatever you said in the darkness, shall be heard in the light, and what you spoke to the ear in secret places, shall be proclaimed upon the housetops. <sup>4</sup>And I say to you, my friends, 'You should have no fear from those who kill the body, and after these (things) have not anything greater to do.

<sup>5</sup>But I shall warn you whom you should fear; fear the One (Who) after the killing has authority to cast into Gehenna.' Yes, I say to you, 'Fear this (One).' <sup>6</sup>Are not five sparrows sold for two assaria? And not one of them was forgotten before God. <sup>7</sup>But also the hairs of your head have all been numbered. Therefore do not fear, you are better than many sparrows. <sup>8</sup>And I say to you, everyone who may confess Me before men, also the Son of Man shall confess him before the angels of God. <sup>9</sup>But the (one) who has denied Me before men shall be denied before the angels of God. <sup>10</sup>And everyone who speaks a word against the Son of Man, it shall be forgiven him; but the (one) blaspheming against the Holy Spirit shall not be forgiven. <sup>11</sup>And when they bring you before the synagogues, and rulers, and authorities, do not be anxious how or what you may answer in defense, or what you may say; <sup>12</sup>for the Holy Spirit shall teach you in (the) same hour what it is necessary to say.'"

<sup>13</sup>And one out of the crowd said to Him, "Teacher, you tell my brother to

divide the inheritance with me." <sup>14</sup>But He said to him, 'Man, who appointed Me a judge or a divider over you?' <sup>15</sup>And He said to them, "Watch and guard yourselves from covetousness, because one's life is not in the abundance of his possessions." <sup>16</sup>And He spoke a parable to them, saying, "The farm of a certain rich man produced bountifully. <sup>17</sup>And he reasoned within himself saying, 'What should I do? Because I have not where I shall gather together my fruits'; <sup>18</sup>and he said, 'This I will do; I will pull down my storehouses, and I will build larger (ones), and there I shall gather together all my produce and my goods; <sup>19</sup>and I will say to my soul, soul you have many goods laid up for many years, take (your) rest, eat, drink, rejoice.' <sup>20</sup>But God said to him, 'Fool, this night they demand your soul; and what you prepared, whose shall it be?' <sup>21</sup>So (is) the (one) laying up treasures for himself, and is not rich toward God." <sup>22</sup>And He said to His disciples, "Because of this, I say to you, do not be anxious for your life, what you may eat, nor for the body, what you may put on yourselves. <sup>23</sup>The life is more (than) the food, and the body (than) the clothing. <sup>24</sup>Observe the ravens, that they sow not, neither do they reap, who (has) not a storehouse nor barn, and God feeds them. How much more you (are) better than the birds. <sup>25</sup>And which of you, being anxious, is able to add one cubit to his statue? <sup>26</sup>Therefore if you are not able to do (the) smallest (things) why are you anxious about the rest?

<sup>27</sup>Observe the lilies, how they grow; they do not labor nor spin; but I say to you, Solomon in all his glory was not clothed as one of these. <sup>28</sup>And if God so clothes the grass in the field which (is) today, and tomorrow is cast into the oven, how much more you, O (you) of little faith. <sup>29</sup>And do not seek what you eat, or what you drink, and do not be



anxious; <sup>30</sup>for all the nations of the world seek after these (things), and your Father knows that you need these (things).

<sup>31</sup>But seek the Kingdom of God, and all these (things) shall be added to you.

<sup>32</sup>Do not fear little flock because your Father was pleased to give to you the Kingdom. <sup>33</sup>Sell your possessions and give alms. Make for yourselves purses, not growing old, a treasure not failing in Heaven, where a thief does not come near, nor a moth corrupts. <sup>34</sup>For where your treasure is, there will also your heart be. <sup>35</sup>Let your loins be girded and the lights burning, <sup>36</sup>and you (be) like men waiting for their lord when he shall return from the wedding; in order that he having come and having knocked they will open to him immediately. <sup>37</sup>Happy are those slaves who when the lord comes he shall find watching. Truly I say to you, that he shall gird himself and will cause them to recline, and having come shall serve them. <sup>38</sup>And if he comes in the second watch and in the third watch he comes and finds (these) so, happy are those slaves. <sup>39</sup>But know this, that if the master of the house had known what hour the thief is coming, he would have watched and would not have permitted his house to be broken through. <sup>40</sup>And you, therefore be ready, because in the hour you think not, the Son of Man is coming.” <sup>41</sup>And Peter said to Him, “Lord, are you speaking this parable to us, or also to everyone?”

<sup>42</sup>And the Lord said, “Who therefore is the faithful and thoughtful steward, which the lord shall set over his household, to give rations in season? <sup>43</sup>Happy (is) that slave whom his lord having come will find so doing. <sup>44</sup>Truly I say to you, that he will set him over all his possessions. <sup>45</sup>But if that slave says in his heart, ‘My lord delays his coming and should begin to beat the men servants and the maid servants and to eat and to

drink and to get drunk, <sup>46</sup>the lord of that slave shall come in a day which he is not expecting, and in an hour which he does not know, and he shall cut him apart, and he shall place his portion with the unbelievers. <sup>47</sup>But that slave who knows the will of his lord, and did not prepare, nor did according to his will shall be beaten with many (lashes); <sup>48</sup>but the (one) who does not know, doing (things) worthy of lashes shall be beaten with few (lashes). But everyone to whom much has been given, much shall be required from him, and to whom much was entrusted, they shall ask him more. <sup>49</sup>I came to cast fire into the earth, and how I wish it were already kindled. <sup>50</sup>And I have a baptism to be baptized (with), and how I am constrained until it be accomplished! <sup>51</sup>Do you think that I came to give peace in the earth? No, I say to you; but rather division. <sup>52</sup>For from now on, five in one house shall be divided, three against two, and two against three. <sup>53</sup>They shall be divided, father against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against daughter-in-law, and daughter-in-law against her mother-in-law.”

<sup>54</sup>And He also said to the crowds, “When you see the cloud rising from (the) west, you immediately say, ‘Rain is coming,’ and so it comes. <sup>55</sup>And when a south wind (is) blowing, you say, ‘It will be hot,’ and it comes to pass. <sup>56</sup>Hypocrites, you know (how) to discern the face of the heaven and the earth, but how (is it) you do not discern this time? <sup>57</sup>And why also of yourselves you do not judge what (is) right? <sup>58</sup>For as you go with your adversary to a magistrate, give effort to be rid of him, lest he may drag you to the judge, and the judge should deliver you to the officer, and the officer should cast you into prison. <sup>59</sup>I say to you, you shall by no means go out from there until you also pay the last

lepton.”

**13** And some were present at the same time reporting to Him about the Galileans, whose blood Pilate mingled with their sacrifices. <sup>2</sup>And having answered, Jesus said to them, “Do you think that these Galileans were sinners more than all the Galileans because they suffered such (things)? <sup>3</sup>No, I say to you, but except you repent you shall all likewise perish. <sup>4</sup>Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were debtors more than all men dwelling in Jerusalem. <sup>5</sup>No I say to you, but except you repent, you shall all likewise perish.”

<sup>6</sup>And He spoke this parable: “A certain one had a fig tree planted in his vineyard; and he came seeking fruit on it, and he did not find (it). <sup>7</sup>And he said to the vinedresser, ‘Behold, three years I come seeking fruit on this fig tree, and I do not find (it). Cut it down, why also does it impoverish the ground?’ <sup>8</sup>And the vinedresser said to him, ‘Lord, leave it this year also until I may dig around it, and cast manure, <sup>9</sup>and if indeed it produces fruit. But if not, you shall cut it down in the future.’

<sup>10</sup>Now He was teaching in one of the synagogues on the sabbaths. <sup>11</sup>And behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent double, and was not able to raise up at all. <sup>12</sup>And having seen her, Jesus called (her) near and said to her, “Woman, you have been loosed from your infirmity”; <sup>13</sup>and He placed the hands upon her, and immediately she was made straight, and glorified God. <sup>14</sup>But having answered, the ruler of the synagogue, being indignant because Jesus healed on the sabbath, was saying to the crowd, “There are six days in which it is necessary to work, therefore coming in these (days) be healed, and

not on the day of the sabbath.” <sup>15</sup>Then the Lord answered him and said, “Hypocrites, each of you on the sabbath, does he not loose his ox or ass from the manger, and having lead (it) away gives (it) drink? <sup>16</sup>And this (one), being a daughter of Abraham, whom Satan has bound, behold, eighteen years, was it not necessary to loose (her) from this bond on the sabbath day?” <sup>17</sup>And saying these (things) all His opponents were put to shame; and all the crowd were rejoicing at all the notable (things) being done by Him.

<sup>18</sup>And He was saying, “What is the Kingdom of God like? And to what shall I liken it? <sup>19</sup>It is like a grain of mustard seed, which, a man having taken, cast into a garden; and it grew and came into a great tree, and the birds of heaven roosted in its branches.”

<sup>20</sup>And again He said, “To what shall I liken the Kingdom of God? <sup>21</sup>It is like leaven, which a woman having taken, hid in three measures of meal until (the) whole was leavened.”

<sup>22</sup>And He went through according to cities and villages teaching, and making (His) way toward Jerusalem. <sup>23</sup>And someone said to Him, “Lord (are) they few being saved?” And He said to them, <sup>24</sup>”Strive earnestly to enter through the narrow gate because many, I say to you, shall seek to enter in and they shall not be able. <sup>25</sup>When the master of the house is risen from (his place), and shut the door, and you begin to stand outside and to knock (on) the door saying, ‘Lord, Lord, open to us.’ And having answered He shall say to you, ‘I do not know where you are from.’ <sup>26</sup>Then you shall begin to say, ‘We ate and drank in your presence, and You taught in our streets.’ <sup>27</sup>And He shall speak, I say to you, ‘I know not from where you are. Depart from Me, all the workers of iniquity.’ <sup>28</sup>There shall be the weeping and the gnashing of the teeth, when you see

Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, and you being cast out. <sup>29</sup>And they shall come from east and west, and from north and south, and shall recline in the Kingdom of God. <sup>30</sup>And, behold, the last are those who shall be first and the first are those who shall be last.”

<sup>31</sup>In the same day some Pharisees came saying to Him, “Depart and go from this place because Herod wishes to kill you.” <sup>32</sup>And He said to them, “As you go say to that fox, ‘Behold I cast out demons and I perfect cures today and tomorrow, and the third day my course is finished.’ <sup>33</sup>Nevertheless it is necessary (for) Me to go on today and tomorrow and the next (day) because it is not possible (for) a prophet to perish outside Jerusalem. <sup>34</sup>Jerusalem, Jerusalem, who is killing the prophets and stoning those who have been sent to her. How often I wished to gather together your children just like a hen (gathers) her own brood under (her) wings, and you would not (be gathered).

<sup>35</sup>Behold your house is left to you desolate. And truly I say to you, that by no means shall you see Me until it comes when you say, ‘Blessed (is) the (One) coming in (the) Name of the Lord.’”

**14** And it came to pass as He went into a house of one of the leaders of the Pharisees on a sabbath to eat bread, and they were carefully watching Him. <sup>2</sup>And behold, a certain man was (with) dropsy before Him.

<sup>3</sup>And having answered, Jesus spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the sabbath? <sup>4</sup>But they were silent. And having himself taken hold (of him) He healed him and released (him). <sup>5</sup>And having answered, He said to them, “Whose ass or ox of you shall fall into a well, and he shall not pull it out immediately on the sab-

bath?” <sup>6</sup>And they were not able to give answer to Him against these (things).

<sup>7</sup>And He spoke a parable to those who had been invited, observing how they were choosing the first seats for themselves, saying to them, <sup>8</sup>”When you are invited by anyone to marriage feasts, do not recline in the most honorable (seat), lest (there) be one better than you invited by him, <sup>9</sup>and he having invited (you) comes calling to you and will say, ‘Give (him) this place,’ and then you begin with shame to occupy the last place. <sup>10</sup>But when you are invited, having gone, recline in the last place, in order that when the one inviting you may come, he may say to you, ‘Friend go up higher.’ Then honor shall be to you before all those reclining with you. <sup>11</sup>Because everyone exalting himself shall be humbled, and the (one) humbling himself shall be exalted.”

<sup>12</sup>And He also was saying to the (one) who had invited Him, “When you prepare breakfast or supper, do not call your friends, nor your brothers, nor your kin, neither rich neighbors, lest they also invite you in return and you be paid back. <sup>13</sup>But when you prepare a banquet, call the poor, the maimed, the lame, the blind, <sup>14</sup>and you shall be blessed because they have not to pay you back; for it shall be repaid to you in the resurrection of the just.

<sup>15</sup>And having heard these (things), one of those reclining with (Him) said to Him, “Happy (is he) who shall eat bread in the Kingdom of God.” <sup>16</sup>And He said to him, “A certain man prepared a great supper, and invited many, <sup>17</sup>and sent his slave at the supper hour to say to those who had been invited, ‘You come because all (things) are now ready.’ <sup>18</sup>And they all from one (to another) began to beg off. The first said to him, ‘I bought a field and I have an obligation to go out and to see it. I beg you, have me excused.’ <sup>19</sup>And another said, ‘I

bought five yoke of oxen, and I am going to prove them. I beg you, have me excused.'

<sup>20</sup>And another said, 'I married a wife, and therefore I am not able to come.'

<sup>21</sup>And having come near that slave reported these (things) to his lord. Then being angry the master of the house said to his slave, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and maimed and lame and blind.' <sup>22</sup>And the slave said, 'Lord, it has been done as you commanded, and yet there is room.' <sup>23</sup>And the lord said to the slave, 'Go out into the roads and hedge-paths and compel (them) to come in, in order that my house may be filled; <sup>24</sup>for I say to you that none of those men who had been invited shall taste of my supper.'"

<sup>25</sup>And many crowds were going with Him, and having turned He said to them, <sup>26</sup>"If anyone comes to Me and does not hate his father, and mother, and wife, and children, and brothers, and sisters, and besides, also his own life, he is not able to be My disciple. <sup>27</sup>And whoever does not bear his cross and comes after Me is not able to be My disciple. <sup>28</sup>For which of you wishing to build a tower does not first sitting down, calculate the cost, if he has the means to finish?

<sup>29</sup>Lest laying its foundation and not being able to finish, all those seeing (it) begin to mock him, <sup>30</sup>saying, 'This man began to build and was not able to finish.' <sup>31</sup>Or what king going out to meet another king in war does not first having set down, deliberate if he is able with ten thousand soldiers to meet him coming upon him with twenty thousand? <sup>32</sup>And if not, while being at a distance, sending an embassy he asks (for) peace. <sup>33</sup>So then everyone of you who does not renounce all of his own possessions is not able to be My disciple. <sup>34</sup>Salt (is) good, but if the salt becomes tasteless, with what shall it be seasoned.

<sup>35</sup>It is fit neither for the earth nor for manure. They cast it out. The one having ears to hear let him hear."

**15** Now all the tax-collectors and sinners were getting near to Him to hear Him. <sup>2</sup>And the Pharisees and the scribes were murmuring, saying, "This man receives sinners and is eating with them." <sup>3</sup>And He spoke to them this parable, saying, <sup>4</sup>"Which man of you having a hundred sheep and having lost one of them does not leave behind the ninety-nine in the wilderness and goes after the lost until he finds it? <sup>5</sup>And having found (it) he places (it) upon his own shoulders rejoicing. <sup>6</sup>And having come into his house he calls together the friends and neighbors, saying to them, 'Rejoice with me because I have found my sheep that was lost.' <sup>7</sup>I say to you, that in like manner there shall be joy in Heaven over one sinner who repents (more) than over ninety-nine righteous (ones), who have no need of repentance. <sup>8</sup>Or what woman having ten drachmas, if she should lose one drachma does not light a lamp and sweeps the house, and carefully seeks until she finds (it); <sup>9</sup>and having found (it), she calls together the friends and neighbors, saying 'Rejoice with me because I found the drachma which I lost.' In like manner I say to you, 'There is joy before the angels of God over one sinner who repents.'"

<sup>11</sup>And He said, "A certain man had two sons.

<sup>12</sup>And the younger of them said to (his) father, 'Father, give me part of the property which falls (to me).' And he divided to them the living. <sup>13</sup>And not many days after, the younger son having collected all, traveled to a distant country, and there he wasted his property in reckless living. <sup>14</sup>But having spent all, there came a great famine within that country, and he began to be in want. <sup>15</sup>And having gone he was joined to one

of the citizens of that country, and he sent him into his fields to feed swine. <sup>16</sup>And he was desiring to fill his stomach from the carob pods the swine were eating; but no one gave to him. <sup>17</sup>But having come to himself, he said, 'How many hired servants of my father have abundance of bread, and I am perishing with famine. <sup>18</sup>Having arisen I will go to my father, and I will say to him, 'Father, I have sinned against Heaven and before you. <sup>19</sup>And I am no longer worthy to be called your son. Make me as one of your hired servants,' <sup>20</sup>and having arisen he came to his own father. But being yet at a great distance his father saw him, and was moved with compassion, and having run he fell upon his neck and affectionately kissed him. <sup>21</sup>And the son said to him, 'Father I have sinned against Heaven and before you, and I am no longer worthy to be called your son.' <sup>22</sup>But the father said to his slaves, <sup>23</sup>'Bring out the best robe and clothe him, and give (him) a ring for his hand, and sandals for the feet; and having brought the fatted calf kill (it), and eating let us be merry, <sup>24</sup>because this my son was dead, and he is alive again; and he was lost and is found.' And they began to be merry. <sup>25</sup>But his elder son was in the field; and coming he came near to the house, (and) he heard music and dancing. <sup>26</sup>And having called near one of the servant-boys, he inquired what these (things) might be. <sup>27</sup>And he said to him, 'Your brother has come and your father has killed the fatted calf because he received him back safe and sound.'

<sup>28</sup>But he was angry and would not enter; therefore his father having gone out begged him. <sup>29</sup>But having answered he said to (his) father, 'Behold, I serve you so many years and never overstepped your command, and you never gave to me a kid that I may be merry with my friends; <sup>30</sup>but when this your

son who had devoured your living with harlots came (back), you killed for him the fatted calf.' <sup>31</sup>And he said to him, 'Child, you are always with me and all my (things) are yours, <sup>32</sup>but it is necessary to be merry and to rejoice because this your brother was dead, and is alive again, and was lost and is found.'"

**16** And He was also saying to His disciples, "There was a certain rich man who had a steward, and he was accused to him as wasting his possessions. <sup>2</sup>And having called him he said to him, 'What (is) this I hear concerning you? Give account of your stewardship for you cannot be steward any longer.' <sup>3</sup>And the steward said within himself, 'What may I do because my lord is taking away the stewardship from me? I am not strong (enough) to dig and I am ashamed to beg. <sup>4</sup>I know what I will do, in order that when I am removed (from) the stewardship, they may receive me into their houses.' <sup>5</sup>And having called near each one of the debtors of his lord, he said to the first, 'How much do you owe to my lord?' <sup>6</sup>And he said, 'A hundred baths of oil.' And he said to him, 'Take your note, and having sat quickly write fifty.' <sup>7</sup>After that he said to another, 'And you, how much do you owe?' And he said, 'A hundred cors of wheat.' And he said to him, 'Take your note and write eighty.' <sup>8</sup>And the lord commended the unjust steward because he did wisely because the sons of this age are wiser in their own generation than the sons of light. <sup>9</sup>And I say to you, make yourselves friends out of the mammon of unrighteousness, in order that when you fail they might receive you into eternal dwelling-places. <sup>10</sup>He (who is) faithful in (the) least is also faithful in much, and the (one) unjust in (the) least is also unjust in much. <sup>11</sup>If, then you were not faithful in the unjust mammon, who will entrust to you the true (riches)?

<sup>12</sup>And if you were not faithful in that which (is) another's, who will give to you your own? <sup>13</sup>No servant is able to serve two lords, for either he will hate the one and love the other, or he will cling to one and despise the other. You are not able to serve God and covetousness."

<sup>14</sup>And the Pharisees being lovers of money, also heard all these (things), and they were scoffing at Him. <sup>15</sup>And He said to them, "You are those who justify yourselves before men, but God knows your hearts; because what (is) highly exalted among men is an abomination before God. <sup>16</sup>The Law and the Prophets (were) until John. From then the Kingdom of God is being proclaimed and everyone is rushing into it.

<sup>17</sup>But it is easier for the heaven and the earth to pass away than one tittle of the Law to fall.

<sup>18</sup>Everyone divorcing his wife and marrying another commits adultery, and everyone marrying the one who had been divorced commits adultery.

<sup>19</sup>Now there was a certain rich (man), and he was clothed in purple and fine linen, exalting magnificently every day. <sup>20</sup>And there was a certain poor (man) named Lazarus who had been laid at his gate, being afflicted with sores, <sup>21</sup>desiring to be filled from the crumbs which fell from the table of the rich man. And even the dogs were licking his sores.

<sup>22</sup>And it came to pass the poor (man) died, and was carried away by the angels into Abraham's bosom. And the rich man also died and was buried. <sup>23</sup>And having lifted up his eyes, in Hades, being in torments, he saw Abraham from a great distance, and Lazarus in his bosom. <sup>24</sup>And he crying said, 'Father Abraham, have mercy on me and send Lazarus, in order that he may dip the tip of his finger in water and may cool my tongue because I am being tormented in this flame.' <sup>25</sup>But Abraham said, 'Child,

remember that you fully received your good (things) in your life (time), and Lazarus likewise the bad (things), but now he is being comforted here, but you are being tormented. <sup>26</sup>And besides all these (things) a great gulf has been set between us and you so that those wishing to pass over from here to you are not able, nor may they pass over from there to us.' <sup>27</sup>And he said, 'Therefore, I beg you Father, in order that you send him to my father's house, <sup>28</sup>for I have five brothers, so that he may witness to them, in order that they may not also come earnestly into this place of torment.' <sup>29</sup>Abraham says to him, 'They have Moses and the Prophets, let them hear them.' <sup>30</sup>But he said, 'No, Father Abraham, but if one could go to them from the dead they shall repent.' <sup>31</sup>And he said to them, 'If they are not hearing Moses and the Prophets, neither shall they be persuaded if one might rise from (the) dead.'"

**17** And He said to the disciples, "It is impossible for occasions of stumbling not to come, but woe (to the one) through whom they come. <sup>2</sup>It is profitable for him if an upper millstone is placed around his neck and he be cast into the sea, than that he may cause one of these little ones to stumble. <sup>3</sup>Take heed to yourselves, and if your brother should sin against you rebuke him, and if he should repent, forgive him. <sup>4</sup>And if he should sin against you seven times during the day, and seven times during the day he should turn to you, saying, 'I repent,' you shall forgive him."

<sup>5</sup>And the apostles said to the Lord, "Increase our faith." <sup>6</sup>And the Lord said, "If you have faith as a grain of mustard seed, if you say to this sycamore tree, 'Be rooted up and be planted in the sea,' even it would obey you."

<sup>7</sup>And which of you having a slave plowing or tending sheep will say

immediately (to him) who comes out of the field, 'Come, recline,' <sup>8</sup>but will not say to him, 'Prepare what I shall eat, and girding yourself serve me until I eat and drink, and after these (things) you shall eat and drink.' <sup>9</sup>(Does) he have thanks for that slave because he did (the things) commanded him? I think not. <sup>10</sup>So also you, when you might have done all the (things) commanded you, you say, we are unprofitable slaves because we have done what we ought to do.'"

<sup>11</sup>And it came to pass on His journeying to Jerusalem, He was also passing through (the) midst of Samaria and Galilee. <sup>12</sup>And (upon) His entering into a certain village, ten leprous men met Him, who stood at a distance, <sup>13</sup>and they lifted up (their) voice, saying, "Jesus, Master, have mercy on us." <sup>14</sup>And having seen (them) He said to them, "Having gone, show yourselves to the priests." And it came to pass as they were going they were cleansed. <sup>15</sup>But one of them, having seen that he was healed, returned with a loud voice, glorifying God, <sup>16</sup>and he fell on (his) face at His feet thanking Him. And he was a Samaritan. <sup>17</sup>And having answered, Jesus said, "Were not the ten cleansed? Where (are) the nine? <sup>18</sup>Were not any found returning to give glory to God except this foreigner?" <sup>19</sup>And He said to him, "Having arisen, go, your faith has healed you."

<sup>20</sup>And having been questioned by the Pharisees when the Kingdom of God is coming, He answered them and said, "The Kingdom of God does not come with observation; <sup>21</sup>nor shall they say, 'Look, here (it is), or look there (it is)' for behold, the Kingdom of God is inside of you." <sup>22</sup>And He said to the disciples, "The days shall come when you shall desire to see one of the days of the Son of Man and you shall not see (it).

<sup>23</sup>And they shall say to you, 'look here (it is), or look there (it is)'; do not

go out nor follow (them). <sup>24</sup>For as the lightning which flashes from the (one part) under heaven and shines unto (another part) under heaven, so shall also the Son of Man be in His day.

<sup>25</sup>But first it is necessary for Him to suffer many (things) and be rejected from this generation. <sup>26</sup>And as it was in the days of Noah, so shall it also be in the days of the Son of Man. <sup>27</sup>They were eating, they were drinking, they were marrying, they were being given in marriage until which day Noah entered into the ark, and the flood came and destroyed all. <sup>28</sup>Likewise also, like it was in the days of Lot, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. <sup>29</sup>But which day Lot departed from Sodom it rained fire and brimstone from Heaven and destroyed all. <sup>30</sup>According to these (things) it shall be in the day the Son of Man is revealed. <sup>31</sup>In that day who(ever) shall be upon the house, and his goods in the house, do not let him come down to take them away; and the (one) in the field, likewise do not let him return to the (things) behind. <sup>32</sup>Remember Lot's wife. <sup>33</sup>Whoever might seek to save his life shall lose it, and whoever may lose it shall preserve it. <sup>34</sup>I say to you, 'During this night two shall be on one bed, the one shall be taken, and the other left. <sup>35</sup>Two shall be grinding together, the one shall be taken, and the other shall be left.

<sup>36</sup>Two shall be in the field, the one shall be taken, and the other shall be left.' <sup>37</sup>And having answered they said to Him, "Where, Lord?" And He said to them, "Where the body (is) there the eagles shall be gathered together."

**18** And He also spoke a parable to them, that it is always necessary to pray and not to faint, saying,

<sup>2</sup>"A certain judge was in a certain

city, not fearing God and not respecting man. <sup>3</sup>And a widow was in that city, and she was continually coming to him, saying, 'Avenge me of my adversary.' <sup>4</sup>And for a time he would not. But after these (things) he said within himself, 'Even if I do not fear God, and do not respect man, <sup>5</sup>yet because this widow causes me trouble I will avenge her, that lest in her coming from now on she may worry me.' And the Lord said, <sup>6</sup>"Hear what the unjust judge says, <sup>7</sup>and shall not God execute the avenging of his elect who are crying to Him day and night, even (though) He (is) long-suffering over them? <sup>8</sup>I say to you, that he shall execute the avenging of them quickly. But the Son of Man having come, will He then find faith upon the earth?"

<sup>9</sup>And He spoke also this parable to some who were persuaded within themselves that they are righteous, and despising the rest. <sup>10</sup>"Two men went up into the temple to pray; the one a Pharisee, and the other a tax-collector. <sup>11</sup>The Pharisee, having stood, was praying these (things) to himself, 'God, I thank you that I am not as the rest of men, extortioners, unjust, adulterers, or even as this tax-collector. <sup>12</sup>I fast twice (during) the week, I tithe all (things), as much as I acquire.' And the tax-collector who had stood at a distance would not even lift the eyes to Heaven, but was smiting on his breast, saying, 'Be merciful to me the sinner.' <sup>14</sup>I say to you, 'This (one) went down to his house justified rather than that (one). Because everyone who exalts himself shall be humbled, and the (one) who humbles himself shall be exalted.'"

<sup>15</sup>And they were bringing to him also the babies in order that He might touch them. But having seen (this) the disciples rebuked them. <sup>16</sup>And Jesus having called them near, said, "Permit the children to come to me and do not hinder them; for of such is the Kingdom of

God." <sup>17</sup>Truly, I say to you, 'Whoever does not receive the Kingdom of God as a child shall in no wise enter into it.'"

<sup>18</sup>And a certain ruler asked Him, saying, "Good Teacher, what having done (that) I may inherit eternal life?" <sup>19</sup>And Jesus said to him, "Why do you call Me good? No one (is) good except One, God. <sup>20</sup>You know the commands, 'Do not commit adultery; do not murder; do not steal; do not bear false witness; honor your father and your mother.'" <sup>21</sup>And he said, "All these (things) I have kept from my youth." <sup>22</sup>But having heard these (things), Jesus said to him, "Still, you lack one (thing). Sell all, as much as you have and distribute to (the) poor, and you shall have treasure in Heaven, and come follow Me." <sup>23</sup>But he having heard these (things) became exceedingly sorrowful, for he was exceedingly rich. <sup>24</sup>And Jesus having seen him becoming exceedingly sorrowful said, "How with difficulty shall those having riches enter into the Kingdom of God. <sup>25</sup>For it is easier for a camel to go through the eye of a needle, than (for) a rich (man) to enter the Kingdom of God." <sup>26</sup>But those having heard said, "And who is able to be saved?" <sup>27</sup>And He said, "The (things) impossible with men are possible with God." <sup>28</sup>And Peter said, "Behold, we left all (things) and followed You." <sup>29</sup>And He said to them, "Truly I say to you, that there is no one who has left house, or parents, or brothers, or wife, or children for the sake of the Kingdom of God, <sup>30</sup>who may not receive manifold more in this time, and in the coming age eternal life."

<sup>31</sup>And having taken the twelve, He said to them, "Behold, we are going up to Jerusalem, all (things) having been written by the prophets shall be accomplished to the Son of Man. <sup>32</sup>For He shall be delivered to the nations, and shall be mocked, and shall be insulted, and shall be spit upon, <sup>33</sup>and having



scourged (Him) they shall kill Him; and on the third day He shall rise again.”<sup>34</sup>And they understood none of these (things), and this saying was hidden from them, and they did not know the (things) being said.

<sup>35</sup>And it came to pass as He drew near to Jericho, a certain blind (man) was sitting by the road begging. <sup>36</sup>And having heard a crowd passing by, he inquired what this might be. <sup>37</sup>And they reported to him that Jesus the Nazarene is passing by. <sup>38</sup>And he cried out, saying, “Jesus, son of David, have mercy on me.

<sup>39</sup>And those going before rebuked him, that he be silent, but he cried out much more, “Son of David have mercy on me.” <sup>40</sup>And standing still, Jesus commanded him to be brought to Him. And having come near, He asked him saying, <sup>41</sup>“What do you wish I shall do to you?” And he said, “Lord that I may recover my sight. <sup>42</sup>And Jesus said to him, “Recover your sight, your faith has healed you.” <sup>43</sup>And immediately he recovered his sight. And all the people having seen (this) gave praise to God.

**19** And having entered, He was passing through Jericho. <sup>2</sup>And behold (there was) a man called by name, Zaccheus. And the same was a chief tax-collector, and he was rich. <sup>3</sup>And he was seeking to see who Jesus was, and he was not able because of the crowd because he was small of stature. <sup>4</sup>And having run on in front he went up into a fig-mulberry tree in order that he might see Him, because He was about to pass through that (way). <sup>5</sup>And as He came to the place, having looked up Jesus saw him and said to him, “Zaccheus, come down quickly, for I must abide in your house today.” <sup>6</sup>And having hastened he came down, and received Him rejoicing. <sup>7</sup>And all having seen (it) murmured, saying, “He entered

in to lodge with a sinful man.” <sup>8</sup>And having stood, Zaccheus said to the Lord, “Behold, the half of my possessions I give to the poor, and if I have falsely taken anything of anyone, I will restore fourfold.” <sup>9</sup>And Jesus said to him, “Today salvation has come to this house, inasmuch as he is also a son of Abraham. <sup>10</sup>For the Son of Man came to seek and to save that which was lost.”

<sup>11</sup>And while they were hearing these (things), continuing He spoke adding a parable because He was near to Jerusalem, and they thought that the Kingdom of God was about to appear immediately. <sup>12</sup>Therefore, He said, “A certain man of high rank went into a far country to take for himself a kingdom, and to return. <sup>13</sup>And having called ten of his own slaves, he gave to them ten sums of money, and he said to them, ‘Do business until I come.’ <sup>14</sup>But his citizens hated him and sent an embassy after him saying, ‘We do not wish this one to rule over us.’ <sup>15</sup>And it came to pass on his returning, having received the kingdom, he also commanded these slaves to be summoned to him to which he gave the money, in order that he might know what business each had done. <sup>16</sup>And the first came near, saying, ‘Lord, your sum of money has gained ten sums of money.’ <sup>17</sup>And he said to him, ‘Well done, good slave, because you were faithful in a very little, be over ten cities, having authority.’ <sup>18</sup>And the second came, saying, ‘Lord, your sum of money produced five sums of money.’ <sup>19</sup>And he also said to this (one), ‘And you be over five cities.’ <sup>20</sup>And another came saying, ‘Lord, look at your sum of money which I have laid up in an handkerchief, <sup>21</sup>for I feared you because you are a hard man; you take up what you did not lay down, and you reap what you did not sow.’ <sup>22</sup>And he says to him, ‘Out of your mouth I judge you, wicked slave, you did know that I am a hard

man, taking up what I did not lay down, and reaping what I did not sow. <sup>23</sup>And why did you not give my money to the bank, and I coming (back), could have collected it with interest.' <sup>24</sup>And he said to those standing by, 'Take from him the sum of money and give to the (one) who has ten sums.' <sup>25</sup>And they said to him, 'Lord, he has ten sums.' <sup>26</sup>For I say to you that to everyone who has it shall be given; but from the (one) who does not have, even what he has shall be taken away from him. <sup>27</sup>But these my enemies not wishing me to rule over them, bring here and kill before me.'"

<sup>28</sup>And having said these (things) He went on before, going up to Jerusalem. <sup>29</sup>And it came to pass as He drew near to Bethpage and Bethany near what was called Mount of Olives, He sent two of His disciples, <sup>30</sup>saying, "Go into the village over against you, in which entering you shall find a colt tied, upon which no man ever sat; having unloosed it bring (it).

<sup>31</sup>And if anyone should ask you, 'Why do you loose (it)?' Thus, you say to him, 'Because the Lord has need of it.'" <sup>32</sup>And having departed, those having been sent found (it) just as He said to them. <sup>33</sup>And while they were loosing the colt the owners of it said to them, 'Why do you loose the colt.' <sup>34</sup>And they said, 'The Lord has need of it.' <sup>35</sup>And they brought it to Jesus, and having thrown their garments upon the colt they set Jesus upon (it). <sup>36</sup>And as He went they were spreading their garments in the way. <sup>37</sup>And as He was already near the going down of the Mount of Olives, the whole number of His disciples began rejoicing, to praise God with a great voice concerning all (the) mighty works which they saw, <sup>38</sup>saying, "Blessed (is) the King coming in (the) name of the Lord, peace in Heaven and glory in (the) highest." <sup>39</sup>And some of the Pharisees from the crowd said to Him, "Teacher,

sternly rebuke your disciples." <sup>40</sup>And having answered He said to them, "I say to you, that if these would be silent, the stones shall cry out." <sup>41</sup>And as He drew near, having seen the city, He wept over it, <sup>42</sup>saying "If you had known, even you, even at least in this your day, the (things) (that make) for your peace, but now they are hidden from your eyes. <sup>43</sup>Because the days shall come upon you, and your enemies shall cast around you a rampart, and they shall encircle you and shall keep you on all sides, <sup>44</sup>and they shall level you to the ground, and your children within you, and they shall not leave among you one stone upon a stone because you did not know the time of your visitation."

<sup>45</sup>And having entered into the temple He began to cast out those selling and buying in it, <sup>47</sup>saying to them, "It has been written, 'My house is a house of prayer,' but you have made it a cave of robbers."

<sup>47</sup>And He was teaching daily in the temple; but the chief priests and the scribes and the leading men of the people were seeking to destroy Him, <sup>48</sup>and they did not find what they might do; for all the people were hanging on Him, hearing (Him).

**20** And it came to pass on one of those days, as He was teaching the people in the temple, and preaching the gospel, the chief priests and the scribes with the elders came up, <sup>2</sup>and they spoke to Him, saying, "Tell us by what authority you are doing these (things), or who is the (one) giving you this authority." <sup>3</sup>And having answered He said to them, "I will also ask you one word, and you tell Me; <sup>4</sup>the baptism of John, was it from Heaven or from men?" <sup>5</sup>And they reasoned together with themselves, saying, "If we say from Heaven, He will say why then did you not believe him? <sup>6</sup>But if we say

from men, all the people shall stone us; for they are persuaded (that) John is a prophet.” <sup>7</sup>And they answered they did not know from where (it was). <sup>8</sup>And Jesus said to them, “Neither do I tell you by what authority I am doing these (things).”

<sup>9</sup>And He began to speak to the people this parable: “A certain man planted a vineyard, and rented it to vinedressers, and went off from home for a long time. <sup>10</sup>And in time he sent a slave to the vinedressers, in order that they may give him from the fruit of the vineyard. But the vinedressers sent him away empty, having beat (him). <sup>11</sup>And he sent yet another slave. But having beat and abused that (one), they sent (him) away empty. <sup>12</sup>And he sent yet a third, but also having wounded this (one) they threw (him) out. <sup>13</sup>And the lord of the vineyard said, ‘What shall I do? I will send my beloved son, perhaps having seen this (one) they will reverence (him).’ <sup>14</sup>But having seen him, the vinedressers reasoned with themselves, saying, ‘This is the heir, come let us kill him, in order that the inheritance may become ours.’ <sup>15</sup>And throwing him out of the vineyard, they killed (him). What then shall the lord of the vineyard do to them? <sup>16</sup>He shall come and destroy these vinedressers, and shall give the vineyard to others. And having heard (this) they said, “May it not be.” <sup>17</sup>And He having looked straight at them, said, “What then is this which has been written?” (The) Stone which the builders rejected (the) Same has become the Head of the corner.’ <sup>18</sup>Everyone who falls upon that Stone shall be broken to pieces; but upon whom It may fall It shall scatter him like chaff.”

<sup>19</sup>And the chief priests and the scribes sought to lay the hands upon Him in the same hour. But they feared the people, for they knew that He spoke this parable against them.

<sup>20</sup>And having watched carefully they sent a conspiracy, pretending themselves to be righteous, in order that they may take hold of his word in order to deliver Him to the rule and the authority of the governor. <sup>21</sup>And they asked Him saying, “Teacher, we know that you speak and teach correctly, and do not show partiality, but in truth you teach the way of God. <sup>22</sup>Is it lawful for us to give tribute to Caesar, or not?” <sup>23</sup>And having perceived their cunning, He said to them, “Why do you tempt Me? <sup>24</sup>Show Me a denarius. Whose image and superscription does it have?” And having answered they said, “Caesar’s.” <sup>25</sup>And He said to them, “Then give the (things) of Caesar to Caesar, and the (things) of God to God.” <sup>26</sup>And they were not able to take hold of His word before the people. And marveling at His answer, they were silent.

<sup>27</sup>And some of the Sadducees having approached, [those who say there is no resurrection], asked Him, <sup>28</sup>saying, “Teacher, Moses wrote to us, if some brother dies, having a wife, and he should die childless, that his brother should take the wife and raise up seed to his brother. <sup>29</sup>Therefore, there were seven brothers; and the first having taken a wife died childless; <sup>30</sup>and the second took the wife and he died childless; <sup>31</sup>and the third took her, and likewise also the seven left no children and died. <sup>32</sup>And last of all the woman also died. <sup>33</sup>Therefore in the resurrection of which of them does she become wife? For the seven had her as wife.” <sup>34</sup>And having answered, Jesus said to them, “The sons of this age marry and are given in marriage, <sup>35</sup>but those accounted worthy to obtain of that age, and the resurrection from (the) dead, neither marry nor are given in marriage; <sup>36</sup>for they are no longer able to die; for they are equal to the angels, and are sons of God, being sons of the resurrection. <sup>37</sup>But that the

dead are raised up, even Moses declared at the bush, as he say, (the) Lord God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup>But He is not God of (the) dead but of (the) living.” <sup>39</sup>And having answered, some of the scribes said, “Teacher, you spoke well.” <sup>40</sup>And they no longer dared ask Him anything.

<sup>41</sup>And He said to them, “How do they say the Christ is David’s son? <sup>42</sup>And David himself says in (the) book of Psalms, ‘The Lord said to my Lord, sit on my right hand <sup>43</sup>until I put your enemies (as) a footstool of your feet.’ <sup>44</sup>Therefore David calls Him Lord, and how is He his son?”

<sup>45</sup>And as all the people were listening, He said to His disciples, <sup>46</sup>“Beware of the scribes who wish to walk in long robes and love (the) greetings in the market-places and the most honorable seats in the synagogues, and the most honorable seats at the suppers, <sup>47</sup>who devour the houses of the widows, and for a pretense make long prayers. These shall receive greater Judgement.

**21** And having looked up, He saw the rich casting their gifts into the sacred treasury. <sup>2</sup>And He also saw a certain poor widow casting there two lepta. <sup>3</sup>And He said, “Truly I say to you, this poor widow cast (in) more (than) all. <sup>4</sup>For these all out of their abundance cast into the gifts to God, but she out of her poverty cast (in) all the living which she had.”

<sup>5</sup>And as some were speaking concerning the temple, that it was adorned with beautiful stones and dedicated gifts, He said, <sup>6</sup>“(As for) these (things) which you see, days shall come in which there shall not be left a stone upon a stone which shall not be thrown down.”

<sup>7</sup>And they asked Him, saying, “Teacher when then shall these (things) be, and what (is) the sign when these (things) are about to come to pass?”

<sup>8</sup>And He said, “Watch, (that) you may not be led astray. For many shall come in My name saying, ‘I Am (He) and the time is near.’ Therefore do not go after them, <sup>9</sup>and when you hear of wars and tumults, do not be terrified; it is necessary for these (things) first to come to pass, but the end is not immediately.”

<sup>10</sup>Then He said to them, “Nation shall be raised against nation, and kingdom against kingdom, <sup>11</sup>and there shall be great earthquakes in various places, and famines and pestilences, and there shall be great terrors and also signs from Heaven. <sup>12</sup>But before all these (things), they shall lay their hands upon you, and shall persecute (you), delivering (you) into the synagogues and prisons, being led before kings and governors for the sake of My name. <sup>13</sup>But it shall happen to you for a witness. <sup>14</sup>Therefore, resolve in your hearts not to premeditate to defend yourselves, <sup>15</sup>for I will give to you speech and wisdom, which all of your opponents shall not be able to oppose, nor to resist. <sup>16</sup>And you shall even be delivered up by parents and brothers and kinsmen and friends, and they shall put (some) of you to death. <sup>17</sup>And you shall be hated by all because of My name. <sup>18</sup>And a hair of your head shall by no means perish. <sup>19</sup>In your patience you shall gain you souls. <sup>20</sup>But when you see Jerusalem surrounded by armies, then know that her devastation has drawn near. <sup>21</sup>Then let those in Judea flee into the mountains, and let those in the midst of her depart, and do not let those in the countries come into her, <sup>22</sup>because these are the days of vengeance of which all (things) which have been written shall be fulfilled. <sup>23</sup>But woe to the women with child, and those nursing in those days. For there shall be great stress upon the earth, and wrath on this people. <sup>24</sup>And they shall fall by (the) mouth of (the) sword, and be led captive to all the nations. And

Jerusalem shall be trampled by the nations until (the) times of the nations may be fulfilled. <sup>25</sup>And there shall be signs in sun and moon and stars, and upon the earth, anxiety of the nations in perplexity, noise and agitation of (the) sea, <sup>26</sup>men dying from fear and expectation of the (things) coming on the earth; for (the) powers of the heavens shall be shaken.

<sup>27</sup>And then shall they see the Son of Man coming in a cloud with power and great glory. <sup>28</sup>But (when) these (things) begin to come to pass, look up and lift up your heads because your redemption draws near.”

<sup>29</sup>And He spoke a parable to them: “See the fig tree and all the trees. <sup>30</sup>Now when they put forth, seeing for yourselves, you know that the summer is already near. <sup>31</sup>So also you, when you see these (things) coming to pass, you know that the Kingdom of God is near. <sup>32</sup>Truly I say to you, that this generation shall by no means pass away until all (these things) come to pass. <sup>33</sup>The heaven and the earth shall pass away, but My words shall by no means pass away. <sup>34</sup>And take heed to yourselves, lest your hearts be weighted down with dissipation and drunkenness and anxieties of life, and that day come upon you suddenly <sup>35</sup>as a snare, for it shall come upon all those sitting upon (the) face of all the earth. <sup>36</sup>Therefore watch in every season, praying that you may be counted worthy to flee all those (things) about to come to pass, and to stand before the Son of Man.

<sup>37</sup>And He was teaching daily in the temple, and nightly, going out He spent the night in the Mount called Olives. <sup>38</sup>And all the people came to Him early in the morning in the temple, to hear Him.

**22** Now the feast of unleavened bread, which is called passover,

was drawing near. <sup>2</sup>And the chief priests and the scribes were seeking how they might kill Him, for they feared the people. <sup>3</sup>And Satan entered into Judas who is called Iscariot, being of the number of the twelve. <sup>4</sup>And having gone away he conferred with the chief priests and the leaders how he might deliver (Him) to them. <sup>5</sup>And they were glad, and bargained with him to give (him) silver. <sup>6</sup>And he agreed, and kept seeking opportunity to deliver Him to them apart from (the) crowd.

<sup>7</sup>And the day of unleavened (bread) came, in which the passover must be sacrificed. <sup>8</sup>And He sent Peter and John, saying, “Having gone, prepare for us the passover in order that we may eat.” <sup>9</sup>But they said to Him, “Where do you wish that we may prepare?” <sup>10</sup>And He said to them, “Behold, you having entered into the city, a man shall meet you, carrying a water pitcher. Follow him into the house where he enters. <sup>11</sup>And you shall say to the master of the house, ‘The Teacher says to you, where is the guest chamber where I may eat the passover with My disciples?’ <sup>12</sup>And that (one) shall show you a large upper room furnished, prepare there.” <sup>13</sup>And having departed they found (it) just as He had told them. And they prepared the passover.

<sup>14</sup>And when the hour was come, He reclined, and the twelve apostles with Him. <sup>15</sup>And He said to them, “With desire I have earnestly desired to eat this passover with you before I suffer; <sup>16</sup>for I say to you I shall no longer by any means eat of it until when it is fulfilled in the Kingdom of God.” <sup>17</sup>And taking a cup, having given thanks, He said, “Take this and divide among yourselves; <sup>18</sup>for I say to you, I shall by no means drink from the fruit of the vine until when the Kingdom of God has come.” <sup>19</sup>And having taken bread, having given thanks, He broke (it), and gave to them

saying, "This is My body being given for you; you do this unto My memory." <sup>20</sup>Likewise also the cup after having supped, saying, "This cup (is) the new covenant in My blood, being shed for you. <sup>21</sup>But, behold, the hand of the one betraying Me (is) with Me on the table. <sup>22</sup>And indeed the Son of Man goes according as it has been determined, but woe to that man through whom He is betrayed." <sup>23</sup>And they began to inquire among themselves which then of them it may be who was about to do this.

<sup>24</sup>And there was also a contention among them which of them is thought to be greater. <sup>25</sup>And He said to them, "The kings of the nations lord it over them and those who exercise authority over them are called benefactors. <sup>26</sup>But it is not so with you; but (the) one greater among you, let him be as the younger, and the (one) who rules as the (one) who serves. <sup>27</sup>For who (is) greater, the (one) who reclines, or the (one) who serves? (Is it) not the (one) who reclines? But I am in the midst of you as one who serves. <sup>28</sup>But you are those who have continued steadfastly with Me in My trials. <sup>29</sup>And I appoint to you just as My Father appointed to Me, a Kingdom, <sup>30</sup>in order that you may eat and drink at My table in My Kingdom, and you yourselves shall sit upon thrones judging the twelve tribes of Israel."

And the Lord said, <sup>31</sup>"Simon, Simon, behold Satan demanded you to sift (you) as wheat, <sup>32</sup>but I prayed concerning you, in order that your faith may not fail; and you when having turned, strengthen your brothers." <sup>33</sup>And he said to Him, "Lord, I am ready to go with You even to prison and death." <sup>34</sup>But He said, "I say to you, Peter, (the) rooster shall not crow today before you shall deny knowing Me three times.

<sup>35</sup>And He said to them, "When I sent you without a purse and bag and sandals, did you lack anything?" And they

said, "Nothing." <sup>36</sup>Then He said to them, "But now he who has a purse, let him take (it), likewise also a bag; and he who has not, let him sell his cloak and let him buy a sword. <sup>37</sup>For I say to you that still this which has been written is necessary to be accomplished in Me, 'and He was numbered with (the) lawless,' for also that which concerns Me has an end." <sup>38</sup>And they said, "Lord, behold, here (are) two swords." And He said to them, "It is enough."

<sup>39</sup>And having departed He went according to custom to the Mount of Olives, and His disciples also followed Him. <sup>40</sup>And having come to the place, He said to them, "You pray not to enter into temptation." <sup>41</sup>And He was separated from them about a stone's cast, and kneeling down He prayed, <sup>42</sup>saying, "Father, if you are willing take away this cup from Me; nevertheless not My will, but let Yours be done." <sup>43</sup>And an angel appeared to Him an angel from Heaven, strengthening Him. <sup>44</sup>And being in anguish, He was praying more earnestly. And His sweat became as great drops of blood coming down upon the ground. <sup>45</sup>And having arisen from prayer, coming to His disciples, He found them sleeping from sorrow, <sup>46</sup>and He said to them, "Why are you sleeping? Having arisen, pray in order that you may not enter into temptation."

<sup>47</sup>And while He was yet speaking, behold a crowd, and the (one) called Judas, one of the twelve was going before them, and he drew near to Jesus to kiss Him.

<sup>48</sup>But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss." <sup>49</sup>But those about Him having seen what was to take place, said to Him, "Lord, shall we strike with (the) sword?" <sup>50</sup>And a certain one of them struck the slave of the high priest and took off his ear. <sup>51</sup>And having answered Jesus said, "Let this (be for) now." And

having himself touched his ear, He healed him. <sup>52</sup>And Jesus said to those having come upon Him, the chief priests and commanders of the temple, and elders who came upon Him, "Have you come out as upon a robber with swords and staves? <sup>53</sup>While I was with you daily in the temple you did not stretch out your hands on Me. But this is your hour, and the power of darkness."

<sup>54</sup>And having seized Him, they led (Him) away and brought Him into the house of the high priest. And Peter followed afar off. <sup>55</sup>And having kindled a fire in the midst of (the) court and they having sat down together, Peter sat in the midst of them. <sup>56</sup>And a certain servant-girl having seen him sitting before the fire, and gazing at him said, "And this one was with Him." <sup>57</sup>But he denied Him saying, "Woman, I do not know Him." <sup>58</sup>And after a short time another having seen him said, "And you are of them." But Peter said, "Man, I am not." <sup>59</sup>And about one hour having intervened, a certain other confidently affirmed, saying, "In truth this one was also with Him, for he is also a Galilean." <sup>60</sup>And Peter said, "Man, I do not know what you are saying." And immediately, while he was still speaking the rooster crowed. <sup>61</sup>And having turned, the Lord looked at Peter, and Peter remembered the word of the Lord, as He said to him, "Before a rooster crows you shall deny Me three times." <sup>62</sup>And having gone outside Peter wept bitterly.

<sup>63</sup>And the men who were holding Jesus were mocking Him, beating (Him), <sup>64</sup>and blindfolding Him, they were striking His face, and asked Him saying, "Prophecy who is the (one) striking you." <sup>65</sup>And blaspheming, they said many other (things) to Him.

<sup>66</sup>And when it was day the elders of the people, both chief priests and scribes were gathered together, and they led Him away to their Sanhedrin, saying,

<sup>67</sup>"If You are the Christ, tell us." And He said to them, "If I tell you, you would by no means believe, <sup>68</sup>and if I shall also ask a question you would by no means answer Me or let (Me) go. <sup>69</sup>From now on the Son of Man shall be sitting at the right hand of the power of God." <sup>70</sup>And they all said, "Are you therefore the Son of God?" And He said to them, "You are saying that I am." <sup>71</sup>And they said, "Why do we still have need of witness? We ourselves heard (it) from His mouth."

**23** And having arisen, all the multitude of them led Him to Pilate. <sup>2</sup>And they began to accuse Him saying, "We found this one perverting the nation and forbidding to give tribute to Caesar, saying himself to be Christ, a King." <sup>3</sup>And Pilate asked Him, saying, "Are you the King of the Jews?" And He having answered said to him, "You are saying (it)." <sup>4</sup>And Pilate said to the chief priests and the crowds, "I find no crime in this man." <sup>5</sup>But they were urgent, saying, "He is stirring up the people, teaching throughout (the) whole of Judea, beginning from Galilee to here." <sup>6</sup>But Pilate having heard Galilee asked if the man were a Galilean; <sup>7</sup>and having known that He is from the jurisdiction of Herod, he sent Him to Herod, he also being in Jerusalem in those days. <sup>8</sup>And Herod having seen Jesus was exceedingly glad; for he was wishing for a long time to see Him because of hearing many (things) concerning Him. And he was hoping to see some miracle done by Him. <sup>9</sup>And he questioned Him with many words, but He answered him nothing. <sup>10</sup>And the chief priests and the scribes stood, vehemently accusing Him. <sup>11</sup>And Herod having treated Him with contempt with his soldiers, and having mocked (Him), having put around Him a bright colored robe, he

sent Him back to Pilate. <sup>12</sup>And both Pilate and Herod became friends with one another on the same day; for formerly they were at enmity with themselves.

<sup>13</sup>And having called together the chief priests and the leaders and the people, <sup>14</sup>Pilate said to them, "You brought me this man as perverting the people, and, behold, having examined (Him) before you I found no crime of which you speak against Him; <sup>15</sup>but neither (did) Herod, for I sent you up to him. And, behold there is nothing worthy of death done by Him.

<sup>16</sup>Therefore having chastened Him, I shall release (him)." <sup>17</sup>Now of necessity he had to release one to them at (the) feast. <sup>18</sup>And the whole multitude cried out, saying, "Destroy this man and release to us Barabbas," <sup>19</sup>who had been cast into prison because of some riot in the city and murder. <sup>20</sup>Therefore again, wishing to release Jesus Pilate spoke to (them).

<sup>21</sup>But they were shouting, saying, "Crucify, Crucify him." <sup>22</sup>But he said to them a third (time), "For what evil has this (one) done? I found no cause of death in him. Therefore, having chastized Him, I shall release (him)." <sup>23</sup>But they were urging with loud voices, asking for Him to be crucified. And the voices of them and the chief priests prevailed. <sup>24</sup>And Pilate gave judgement to grant their request. <sup>25</sup>And he released to them the (one) they asked, who had been cast into prison because of (the) riot and murder. But he delivered Jesus to their will.

<sup>26</sup>And as they led Him away, having taken hold of Simon a certain Cyrenian coming from (the) country, they placed the cross on him to bear (it) behind Jesus.

<sup>27</sup>And (there) were following Him a great multitude of the people and of the women who also were bewailing

and lamenting Him. <sup>28</sup>And having turned to them Jesus said, "Daughters of Jerusalem, do not weep over Me, but weep over yourselves, and over your children, <sup>29</sup>because, behold, days are coming in which they shall say, 'Blessed (are) the barren, and the wombs which bore not, and the breast that nourished not.' <sup>30</sup>Then they shall begin to say to the mountains, fall upon us, and to the hills, cover us, <sup>31</sup>because if they do these (things) in the green tree what may be done in the dry (tree)."

<sup>32</sup>And two other criminals were also led with Him to be put to death. <sup>33</sup>And when they came to the place called a skull, there they crucified Him, and the criminals, one on (the) right, and one on (the) left. <sup>34</sup>And Jesus was saying, "Father, forgive them for they do not know what they are doing." And dividing His garments, they cast lots. <sup>35</sup>And the people stood watching, and the rulers also with them were mocking, saying, "Others he saved, let him save himself, if this one is the Christ, the Chosen of God. <sup>36</sup>And also the soldiers coming near were mocking Him and offering Him vinegar, <sup>37</sup>and saying, "If You are the King of the Jews, save yourself." <sup>38</sup>And also a superscription was over Him written in Greek and Latin and Hebrew, "THIS IS THE KING OF THE JEWS."

<sup>39</sup>And one of the criminals being hanged was blaspheming Him, saying, "If you are the Christ save yourself and us." <sup>40</sup>But having answered, the other (criminal) rebuked him, saying, "Do you not fear God, because you are in the same judgement? <sup>41</sup>And we indeed justly, for we are receiving what is due for what we did. But this One has done nothing harmful." <sup>42</sup>And he said to Jesus, "Remember me, Lord, when You come in Your Kingdom." <sup>43</sup>And Jesus said to him, "Truly I say to you



today, you shall be with Me in Paradise.”

<sup>44</sup>And it was about (the) sixth hour, and darkness came over (the) whole earth until (the) ninth hour.

<sup>45</sup>And the sun was darkened; and the veil of the temple was rent in (the) middle. <sup>46</sup>And having cried out with a loud voice Jesus said, “Father, into Your hands I will myself commend My spirit.” And having said these (things) He expired. <sup>47</sup>And the centurion having seen what was done glorified God, saying, “Truly this man was righteous.” <sup>48</sup>And all the crowds having gathered together at this sight, seeing the (things) taking place, were returning smiting their own breasts.

<sup>49</sup>And all those known to Him, and women who followed with Him from Galilee, stood afar off watching these (things).

<sup>50</sup>And behold a man named Joseph, being a councillor, a good and righteous man, <sup>51</sup>[This one was not consenting to their plan and deed], from Arimathea, a city of the Jews, and who also himself was expecting the Kingdom of God; <sup>52</sup>this (one) having come to Pilate asked the body of Jesus. <sup>53</sup>And having taken it down, he wrapped it in fine linen, and placed it in a tomb hewn out of rock, in which no one was ever yet lain. <sup>54</sup>And it was (the) day of preparation, and (the) sabbath was drawing near.

<sup>55</sup>And also the women who came with Him out of Galilee, having followed closely, watched the tomb, and how His body was placed. <sup>56</sup>And having returned they prepared spices and ointments. And they rested (on) the sabbath according to the commandment.

**24** And on the first (day) of the week, very early in the morning they came to the tomb bringing spices

which they had prepared, and certain (ones) with them. <sup>2</sup>And they found the stone rolled away from the tomb; <sup>3</sup>and having entered, they did not find the body of the Lord Jesus. <sup>4</sup>And it came to pass as they were perplexed concerning this, and behold two men stood by them in shining raiment. <sup>5</sup>And they becoming frightened and bowing the face to the ground, they said to them, “Why do you seek the living with the dead? <sup>6</sup>He is not here, but has risen. Remember how He spoke to you while being still in Galilee, <sup>7</sup>saying, ‘It is necessary that the Son of Man be delivered into (the) hands of sinners, and to be crucified and on the third day to arise.’” <sup>8</sup>And they remembered His words. <sup>9</sup>And having returned from the tomb they announced all these (things) to the eleven, and to all the rest. <sup>10</sup>And they were Mary Magdalene and Joanna and Mary (the mother) of James, and the rest with them, who told these (things) to the apostles. <sup>11</sup>And their words appeared before them as idle tales, and they did not believe them. <sup>12</sup>But Peter having arisen, ran to the tomb, and having stooped down he sees the linen clothes lying alone, and he departed to himself wondering what had happened.

<sup>13</sup>And behold, two of them on the same day were going to a village sixty furlongs distant from Jerusalem, which name is Emmaus. <sup>14</sup>And they were talking with one another about all these (things) which had happened. <sup>15</sup>And it came to pass as they were talking and debating, that Jesus Himself having drawn near was walking with them. <sup>16</sup>But their eyes were restrained not to know Him. <sup>17</sup>And He said to them, “What (are) these words which you are conversing with one another as you walk, and are down-cast?” <sup>18</sup>And the one which (was)

named Cleopas, having answered, said to Him, “(Are) you a lonely stranger in Jerusalem and did not know the (things) having happened in these days?” <sup>19</sup>And He said to them, “What (things)?” And they said to Him, “The (things) about Jesus of Nazareth, a man who was a prophet, mighty in deed and word before God and all the people; <sup>20</sup>how both the chief priest and our rulers delivered Him up to the sentence of death, and crucified Him. <sup>21</sup>And we were hoping that He is the (One) about to redeem Israel. But indeed with all these (things) this third day comes today since all these (things) happened. <sup>22</sup>But also some of our women amazed us, having been early at the tomb, <sup>23</sup>and not finding His body, came saying they also saw a vision of angels who say He is alive. <sup>24</sup>And some of those with us went to the tomb and found (it) thus, just as also the women said, but they did not see Him.” <sup>25</sup>And He said to them, “O fools and slow of heart to believe all which the prophets spoke. <sup>26</sup>Was it not necessary for the Christ to suffer these (things) and to enter into His glory.” <sup>27</sup>And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures (things) concerning Himself. <sup>28</sup>And they drew near to the village where they were going, and He pretended to go farther. <sup>29</sup>And they constrained Him saying, “Remain with us because it is towards evening, and the day has declined.” And He went in to remain with them. <sup>30</sup>And it came to pass as He was reclining with them, having taken the bread He blessed (it), and breaking (it) He gave to them. <sup>31</sup>And their eyes were opened, and they knew Him. And He vanished from them. <sup>32</sup>And they said to one another, “Was not our heart burning within us as He spoke to us in the way, and as He was opening to us the Scriptures?”

<sup>33</sup>And having arisen in (the) same hour, they returned unto Jerusalem and found the eleven having been gathered together, and those with them, <sup>34</sup>saying, “The Lord truly has raised and was seen by Simon.” <sup>35</sup>And they narrated the (things) in the way, and how He was known to them in the breaking of the bread.

<sup>36</sup>And as they were telling these (things), Jesus Himself stood in (the) midst of them, and says to them, “Peace to you.” <sup>37</sup>But being terrified and frightened, they were thinking they saw a spirit. <sup>38</sup>And He said to them, “Why are you troubled, and why do doubts arise in your hearts? <sup>39</sup>See My hands and My feet, that I am He? Handle Me and see, because a spirit does not have flesh and bones as you see Me having.” <sup>40</sup>And saying this, He showed them the hands and the feet. <sup>41</sup>But while they were still disbelieving from the joy and marveling, He said to them, “Do you have anything here to eat,” <sup>42</sup>and they gave to Him a piece of broiled fish, and of a honeycomb. <sup>43</sup>And having taken (these) He ate before them. <sup>44</sup>And He said to them, “These (are) the words which I spoke to you, being still with you, that all (things) must be fulfilled, which have been written in the Law of Moses and (the) Prophets and (the) Psalms concerning Me.” <sup>45</sup>Then He opened their understanding to understand the Scriptures, <sup>46</sup>and said to them, “Thus it has been written and thus it was necessary (for) the Christ to suffer and to arise from the dead on the third day, <sup>47</sup>and repentance and forgiveness should be preached in His name unto all the nations, beginning from Jerusalem. <sup>48</sup>And you are witnesses of these (things). <sup>49</sup>And behold, I send the promise of My Father upon you; but tarry in the city of Jerusalem until you be clothed with power from on high.”

<sup>50</sup>And He led them out as far as to Bethany, and having lifted up His hands He blessed them. <sup>51</sup>And it came to pass as He was blessing them, He departed from them, and was carried up into Heaven; and having worshipped Him, <sup>52</sup>they returned to Jerusalem with great joy, and were all the time in the temple praising, and blessing God. Amen.

# John

**1** In (the) beginning was the Word, and the Word was with God, and the Word was God. **2**This (One) was in beginning with God. **3**All (things) through Him came into being, and without Him nothing came into being which came into being. **4**In Him was life, and the life was the light of men. **5**And the light is shining in the darkness, and the darkness did not overcome (it).

**6**There was a man who had been sent from God whose name (was) John. **7**This (one) came for a witness in order that he might witness concerning the light, in order that all might believe through Him. **8**He was not that light, but (came) in order that He might witness concerning the light. **9**He was the true light Who lights every man coming into the world. **10**He was in the world, and the world came into being through Him, and the world did not know Him. **11**He came into (His) own and (His) own did not receive Him. **12**But as many as received Him He gave to them authority to become children of God, to those believing on His name, **13**who were born not of bloods, nor of (the) will of (the) flesh, neither of the will of man, but of God.

**14**And the Word became flesh, and

tabernacled among us, and we beheld His glory, glory as an only-begotten from (the) Father, full of grace and of truth. **15**John witnesses concerning Him and has cried, saying, "This (One) was Whom I spoke (of), the (One) coming after me has been before me because He was before me. **16**And of His fullness we all received, and grace for grace. **17**Because the Law was given through Moses, the grace and the truth came through Jesus Christ. **18**No one has seen God at any time; the only-begotten Son Who is in the bosom of The Father, That (One) narrated (Him)."

**19**And this is the witness of John, when the Jews sent priests and Levites out of Jerusalem in order that they might question him, "Who are you?" **20**And he confessed and denied not, and he confessed, "I am not the Christ." **21**And they asked him, "Who then, are you Elijah?" And he says, "I am not." "Are you the prophet?" And he answered, "No." **22**Then they said to him, "Who are you, in order that we might give answer to those who sent us? What do you say concerning yourself?" **23**He said, "I am a voice crying in the wilderness, make straight the way of the Lord, just as Isaiah the prophet said." **24**And those

who had been sent were of the Pharisees. <sup>25</sup>And they asked him and said to him, "Why then do you baptize if you are not the Christ, nor Elijah, nor the prophet?" <sup>26</sup>John answered them saying, "I baptize in water, but amidst of you stands (One) Whom you do not know; <sup>27</sup>He is the (One) coming after me Who was before me of Whom I am not worthy that I should loose the strap of (His) sandal." <sup>28</sup>These (things) came to pass in Bethabara on the other side of the Jordan, where John was baptizing.

<sup>29</sup>On the following day John sees Jesus coming to him and says, "Behold the Lamb of God Who takes away the sin on the world. <sup>30</sup>This is the (One) concerning Whom I said, 'A man is coming after me Who was before me, because He was before me.' <sup>31</sup>And I had not known Him, but in order that He may be manifested to Israel, for this cause I came baptizing in water." <sup>32</sup>And John witnessed, saying, "I beheld the Spirit coming down as a dove out of Heaven, and He remained on Him. <sup>33</sup>And I did not know Him, but the (One) who sent me to baptize in water, that (One) said to me, 'Upon Whom you may see the Spirit coming down and remaining on Him, this is the (One) who baptizes in (the) Holy Spirit.' <sup>34</sup>And I saw and witnessed that this is the Son of God."

<sup>35</sup>On the following day again John had stood, and two of his disciples, <sup>36</sup>and having seen Jesus walking, he says, "Behold the Lamb of God." <sup>37</sup>And the two disciples heard Him speaking, and they followed Jesus.

<sup>38</sup>But Jesus having turned and having seen them following says to them, "Who do you seek?" And they said to Him, "Rabbi, [which is saying by interpretation, Teacher], where do you stay?" <sup>39</sup>He says to them, "Come and see." Then they came and saw where He stays, and they remained with Him that

day; and it was about (the) tenth hour. <sup>40</sup>One of the two of those having heard from John and following Him was Andrew the brother of Simon Peter. <sup>41</sup>This (one) first finds his own brother Simon and says to him, "We have found the Messiah, [which is interpreted, the Christ]"; <sup>42</sup>and he brought him to Jesus. And gazing at him Jesus said, "You are Simon the son of Jonah, you shall be called Cephas, [which is interpreted, a stone]."

<sup>43</sup>On the following day Jesus wished to go out into Galilee; and He finds Philip and says to him, "Follow Me." <sup>44</sup>Now Philip was from Bethsaida of the city of Andrew and Peter. <sup>45</sup>Philip finds Nathanael, and says to him, "We have found Whom Moses wrote (of) in the Law and the Prophets, Jesus the son of Joseph who (is) from Nazareth." <sup>46</sup>And Nathanael said to him, "Is anything able to be good out of Nazareth?" Philip says to him, "Come and see." <sup>47</sup>Jesus saw Nathanael coming to Him and says concerning him, "Behold, truly an Israelite in whom there is no guile." <sup>48</sup>Nathanael says to Him, "From where do you know me?" Jesus answered and said to him, "Before Philip called you, being under the fig tree, I saw you." <sup>49</sup>Nathanael answered and says to Him, "Rabbi, you are the Son of God, you are the King of Israel." <sup>50</sup>Jesus answered and said to him, "Because I said to you, I saw you under the fig tree, you believe. You shall see greater (things) than these." <sup>51</sup>And He says to him, "Truly, truly, I say to you, from now on you shall see the Heaven opened, and the angels of God going up and coming down upon the Son of Man."

**2** And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup>And also Jesus was invited and His disciples to the wedding. <sup>3</sup>And having become short

of wine the mother of Jesus says to Him, "They have no wine." <sup>4</sup>Jesus says to her, "What is it to Me and to you, woman? My hour is not yet come." <sup>5</sup>His mother says to the servants, "Whatever He may say to you, do." <sup>6</sup>Now there were standing (there) six stone waterpots, according to the purification of the Jews, each holding two or three measures. <sup>7</sup>Jesus says to them, "You fill the waterpots with water." And they filled them to (the) brim.

<sup>8</sup>And He says to them, "Draw out now and carry to the master of the feast," and they carried (it). <sup>9</sup>but when the master of the feast tasted the water which had become wine, and did not know from where it was, [but the servants who had drawn the water knew], the master of the feast calls the bridegroom <sup>10</sup>and says to him, "Every man puts forth the good wine first, and when they may have become drunk, then the worse. You have kept the good wine until now." <sup>11</sup>This the beginning of the signs Jesus did in Cana of Galilee. And He manifested His glory, and His disciples believed on Him.

<sup>12</sup>After this He came down to Capernaum, He and His mother and His brothers and His disciples, and there He did not remain many days.

<sup>13</sup>And the Passover of the Jews was near; and Jesus went up to Jerusalem. <sup>14</sup>And He found in the temple those both selling oxen and sheep and doves, and the money-changers sitting. <sup>15</sup>And having made a whip out of cords He cast all out of the temple, both sheep and oxen. And He poured out the money of the money-changers, and turned over the tables. <sup>16</sup>And to those who sold the doves He said, "Take these (things) from here; do not make the house of My Father a house of merchandise." <sup>17</sup>And His disciples remembered that it had been written, "The zeal of Your house has eaten Me up." <sup>18</sup>Then the Jews

answered and said to Him, "What sign do you show to us that you do these (things)?"

<sup>19</sup>Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." <sup>20</sup>Then the Jews said, "Forty and six years was this temple building and you will raise it up in three days?"

<sup>21</sup>But He was speaking concerning the temple of His body. <sup>22</sup>Therefore when He was raised from (the) dead, His disciples remembered that He was saying this to them. And they believed the Scripture and the word which Jesus spoke.

<sup>23</sup>And when He was in Jerusalem during the passover, during the feast, many believed on His name, watching His signs which He did. <sup>24</sup>But Jesus Himself was not committing Himself to them because He knew all (things), <sup>25</sup>and because He had no need that any should witness concerning man, for He knew what was in man.

**3** Now there was a man of the Pharisees, his name Nicodemus, a ruler of the Jews. <sup>2</sup>This (one) came to Jesus at night and said to Him, "Rabbi, we know that you are a teacher come from God, for no one is able to do these signs which you are doing except God is with him." <sup>3</sup>Jesus answered and said to him, "Truly Truly I say to you, except one be born from above he is not able to see the Kingdom of God." <sup>4</sup>Nicodemus says to Him, "How is a man able to be born being old? Is he able to enter into his mother's womb a second (time) and be born?" <sup>5</sup>Jesus answered, "Truly truly I say to you, except one be born of water and of Spirit, he is not able to enter into the Kingdom of God. <sup>6</sup>That which has been born of the flesh is flesh, and that which has been born of Spirit is Spirit. <sup>7</sup>Do not marvel that I said to you, it is necessary (for) you to be born from

above. <sup>8</sup>The wind blows where it wills and you hear the sound of it, but you do not know where it comes from and where it goes, so is everyone who has been born of the Spirit.” <sup>9</sup>Nicodemus answered and said to Him, “How are these (things) able to be?”

<sup>10</sup>Jesus answered and said to him, “You are the teacher of Israel and you do not know these (things)? <sup>11</sup>Truly truly I say to you, that we speak what we know and what we have seen, we testify and you do not receive our testimony. <sup>12</sup>If I tell you earthly (things) and you do not believe, how will you believe if I tell you Heavenly (things)? <sup>13</sup>And no one has gone up into Heaven except the (One) who came down out of Heaven, the Son of Man who is in Heaven. <sup>14</sup>And just as Moses lifted up the serpent in the wilderness, so it is necessary (for) the Son of Man to be lifted up, <sup>15</sup>that everyone believing on Him may not perish but may have eternal life. <sup>16</sup>For God so loved the world, so that he gave His only-begotten Son, that everyone believing on Him may not perish but may have eternal life. <sup>17</sup>For God did not send His Son into the world that He might judge the world, but that the world may be saved through Him. <sup>18</sup>The (one) believing on Him is not judged, but the (one) not believing has already been judged because he has not believed on the name of the only-begotten Son of God. <sup>19</sup>And this is the judgement that light has come into the world, and men loved the darkness rather than the light, for their deeds were evil.

<sup>20</sup>For everyone who is practicing the evil hates the light and does not come to the light in order that his deeds may not be reprov'd. <sup>21</sup>But the (one) practicing the truth comes to the light, in order that his deeds may be manifested, that they are wrought in God.”

<sup>22</sup>After these (things) Jesus and His disciples came into the land of Judea;

and He stayed there with them and baptized. <sup>23</sup>Now John was also baptizing in Aenon near Salim because many waters were there; and they were coming and were being baptized, <sup>24</sup>for John had not yet been cast into prison. <sup>25</sup>There was therefore a questioning of the disciples of John with Jews concerning purifying. <sup>26</sup>And they came to John and said to him, “Rabbi, (the One) Who was with you beyond the Jordan to Whom you have testified, behold this (One) is baptizing and all are coming to Him.” <sup>27</sup>John answered and said, “A man is not able to receive anything except it had been given to him from Heaven. <sup>28</sup>You yourselves testify to me that I said, ‘I am not the Christ, but that I am being sent before Him.’ <sup>29</sup>The (one) having the bride is the bridegroom; but the friend of the bridegroom, who is standing and hearing Him, rejoices with joy because of the voice of the bridegroom. Therefore this my joy has been fulfilled. <sup>30</sup>It is necessary (for) that (One) to increase, but (for) me to decrease. <sup>31</sup>The (One) coming from above is above all. The (one) being of the earth is of the earth, and he speaks of the earth. The (One) coming from Heaven is above all. <sup>32</sup>And what He has seen and heard, this He testifies, and no one is receiving His testimony. <sup>33</sup>The (one) receiving his testimony has set his seal that God is true. <sup>34</sup>For (He) Whom God sent speaks the word of God. For God does not give the Spirit by measure. <sup>35</sup>The Father loves the Son and has given all (things) into His hand. <sup>36</sup>The (one) believing on the Son has eternal life; but the (one) refusing to believe the Son shall not see life, but the wrath of God remains upon him.

**4** Therefore when the Lord knew that the Pharisees heard that Jesus makes and baptizes more disciples than John, <sup>2</sup>[though Jesus Himself was not baptizing, but His disciples], <sup>3</sup>He left Judea

and departed again into Galilee. <sup>4</sup>And it was necessary for Him to pass through Samaria. <sup>5</sup>Then He comes to a city in Samaria called Sychar, near the plot which Jacob gave to his son Joseph. <sup>6</sup>And Jacob's well was there. Jesus therefore being wearied from the journey, thus sat on the well. It was about (the) sixth hour. <sup>7</sup>A woman from Samaria comes to draw water. Jesus says to her, "Give Me to drink;" <sup>8</sup>for His disciples had departed into the city in order that they may buy food. <sup>9</sup>Then the Samaritan woman says to Him, "How (is it), you being a Jew ask a drink from me, being a Samaritan woman? For Jews do not associate with Samaritans." <sup>10</sup>Jesus answered and said to her, "If you knew the gift of God and the (One) who is saying to you, 'Give Me to drink,' you would have asked Him and He would have given you living water." <sup>11</sup>The woman says to Him, "Lord, you have no vessel, and the well is deep, therefore from where do you have the living water? <sup>12</sup>Are You greater (than) our father Jacob who gave to us the well? And he drank from it, and his sons and his cattle." <sup>13</sup>Jesus answered and said to her, <sup>14</sup>"Everyone drinking of this water shall thirst again; but whoever may drink of the water I shall give him shall by no means ever thirst. But the water which I shall give him shall become in him a well of water springing up into eternal life." <sup>15</sup>The woman says to Him, "Lord, give to me this water, in order that I may not thirst nor come here to draw." <sup>16</sup>Jesus says to her, "Go call your husband and come here." <sup>17</sup>The woman answered and said, "I do not have a husband." Jesus says to her, "You speak well, 'I do not have a husband.'" <sup>18</sup>For you have had five husbands, and (the one) which you now have is not your husband. In this you have spoken truly." <sup>19</sup>The woman says to Him, "Lord, I see that you are a prophet. <sup>20</sup>Our fathers

worshipped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship." <sup>21</sup>Jesus says to her, "Woman, believe Me, that an hour is coming when neither in this mountain nor in Jerusalem shall you worship the Father. <sup>22</sup>You worship the (One) you do not know, we worship the (One) we do know; because salvation is of the Jews. <sup>23</sup>But an hour is coming and now is that the true worshippers shall worship the Father in spirit and truth; for also the Father seeks such who worship Him, <sup>24</sup>God (is) Spirit, and it is necessary for those worshipping Him to worship in spirit and truth." <sup>25</sup>The woman says to Him, "I know that Messiah is coming Who (is) called Christ; when He comes He shall teach us all (things)."

<sup>26</sup>Jesus says to her, "I Who am speaking to you am He."

<sup>27</sup>And at (this) point His disciples came and marveled that He was speaking with a woman; however no one said, "What do You seek or why do You speak with her?"

<sup>28</sup>Then the woman left her waterpot and went into the city, and says to the men, <sup>29</sup>"Come, see a man who told me all (things) whatever I did; is not this the Christ?" <sup>30</sup>Then they went out of the city, and came to Him.

<sup>31</sup>And in the meanwhile His disciples were asking Him, saying, "Rabbi eat." <sup>32</sup>But He said to them, "I have food to eat which you do not know. <sup>33</sup>Then the disciples were saying to one another, "Has anyone brought Him (something) to eat?" <sup>34</sup>Jesus says to them, "My food is that I may do the will of the (One) who sent Me and (that) I may complete His work. <sup>35</sup>Do you not say, there is yet four months, and the harvest comes? Behold I say to you, lift up your eyes and behold the fields that they are already white to harvest. <sup>36</sup>And the (one) reaping receives a reward, and gathers fruit unto eternal life, in order



that also the (one) sowing and the (one) reaping may rejoice together. <sup>37</sup>For in this the saying is true, that another is the (one) sowing and another the (one) reaping. <sup>38</sup>I sent you to reap what you have not labored for. Others have labored and you have entered into their labor."

<sup>39</sup>And out of that city many of the Samaritans believed on Him because of the word of the woman witnessing, "He told me all (things) whatever I did."

<sup>40</sup> When therefore the Samaritans came to Him, they asked Him to remain with them. And He remained there two days. <sup>41</sup>And many more believed through His word, <sup>42</sup>and they said to the woman, "We no longer believe because of your word; for we ourselves have heard, and we know that This (One) is truly the Savior of the World, the Christ."

<sup>43</sup>Now after the two days He went out from there and went into Galilee. <sup>44</sup>For Jesus Himself testified that a prophet has no honor in his own country.

<sup>45</sup>Therefore when He came into Galilee, the Galileans received Him, having seen all (things) which He did in Jerusalem during the feast.

<sup>46</sup>Then came Jesus again into Cana of Galilee where He made the water wine. And there was a certain royal officer whose son was sick in Capernaum. <sup>47</sup>This (one) hearing that Jesus comes from Judea into Galilee went out to Him and begged Him that He might come down and heal his son; for he was about to die. <sup>48</sup>Then Jesus said to him, "Unless you see signs and wonders, you will by no means believe." <sup>49</sup>The royal officer says to Him, "Lord, come down before my little child dies." <sup>50</sup>Jesus says to him, "Go, your son lives." And the man believed in the word which Jesus spoke to him, and he went. <sup>51</sup>But already, as he was going down his slaves met him, and reported saying, "Your child lives."

<sup>52</sup>Then he inquired from them the hour in which he got better. And they said to him, "Yesterday (at the) seventh hour the fever left him." <sup>53</sup>Then the father knew that (it was) in that hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole house. <sup>54</sup>Thus again a second sign Jesus did when He came from Judea into Galilee.

**5** After these (things there) was a feast of the Jews, and Jesus went up into Jerusalem. <sup>2</sup>And there is in Jerusalem at the sheep-gate a pool which (is) called in Hebrew, Bethesda, having five porches. <sup>3</sup>In these were lying a great multitude of the sick, blind, crippled, withered, waiting for the moving of the water. <sup>4</sup>For an angel at certain times came down in the pool and stirred up the water. Then the first who entered after the stirring of the water was becoming whole, whatever disease which afflicted (him). <sup>5</sup>And a certain man was there being sick thirty-eight years. <sup>6</sup>Jesus having seen this (one) lying there, and knowing that he has (been there) a long time already, says to him, "Do you wish to become well?" <sup>7</sup>The sick (one) answered Him, "Lord, I do not have a man in order that, when the water is stirred up he might cast me into the pool; but while I am going another goes down before me. <sup>8</sup>Jesus says to him, "Arise, take up your bed and walk." <sup>9</sup>And immediately the man became well, and he took up his bed and walked; and on that day was a sabbath. <sup>10</sup>Therefore the Jews were saying to the (one) who had been healed, "It is a sabbath, it is not lawful for you to carry the bed." <sup>11</sup>He answered them, "The (One) making me well, that (One) said to me, 'Take up your bed and walk.'" <sup>12</sup>Then they asked him, "Who is the man who said to you, 'Take up your bed and walk?'"

<sup>13</sup>But the (one) healed did not know who it was, for Jesus had withdrawn, a crowd being in the place.

<sup>14</sup>After these (things) Jesus finds him in the temple and said to him, "Behold you have become well; do not sin any more lest something worse comes to you." <sup>15</sup>The man departed and told the Jews that Jesus is the (One) making him well. <sup>16</sup>And because of this the Jews persecuted Jesus and sought to kill Him because He was doing these (things) on a sabbath. <sup>17</sup>But Jesus answered them, "My Father is working until now and I am working." <sup>18</sup>Therefore because of this the Jews sought the more to kill Him, because He did not only break the sabbath, but also was saying God (was) His own Father, making Himself equal to God. <sup>19</sup>Therefore Jesus answered and said to them, "Truly, truly, I say to you, the Son is not able to do anything from Himself except what He may see the Father doing; for whatever that (One) does, these (things) the Son also likewise does.

<sup>20</sup>For the Father loves the Son and shows to Him all (things) which He Himself does. And He shall show Him greater works than these in order that you may marvel. <sup>21</sup>For just as the Father raises up the dead and makes alive, so also the Son makes alive whom He wishes.

<sup>22</sup>For neither does the Father judge anyone, but has given all judgement to the Son, <sup>23</sup>in order that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father Who sent Him. <sup>24</sup>Truly, truly, I say to you that the (one) hearing My word and believing in the (One) who sent Me has eternal life, and does not come into judgement but has passed out of death into life. <sup>25</sup>Truly, truly, I say to you, that an hour is coming and now is when the dead shall hear the voice of the Son of God, and those having heard

shall live. <sup>26</sup>For just as the Father has life in Himself, so also He gave to the Son to have life in Himself. <sup>27</sup>And He gave to Him authority to do judgement because He is Son of Man. <sup>28</sup>Do not marvel at this, because an hour is coming in which all those in the tombs shall hear His voice, <sup>29</sup>and they shall come forth. Those who have done the good unto a resurrection of life, and those who have done the evil unto a resurrection of judgement.

<sup>30</sup>I am not able to do anything from Myself. Just as I hear, I judge and My judgement is righteous because I do not seek My will, but the will of the Father Who sent Me. <sup>31</sup>If I testify concerning Myself My testimony is not true. <sup>32</sup>There is another who testifies concerning Me and I know that the testimony which He testifies concerning Me is true. <sup>33</sup>You have sent to John and he has testified to the truth. <sup>34</sup>And I do not receive the testimony from man, but I am saying these (things) in order that you may be saved.

<sup>35</sup>That (one) was the burning and shining light, and you wished to rejoice for an hour in His light. <sup>36</sup>But I have a witness greater than (that) of John, for the works which the Father gave Me in order that I should complete them, the works themselves which I am doing testify concerning Me, that the Father has sent Me.

<sup>37</sup>And the Father sending Me has Himself testified concerning Me. Neither have you heard His voice at any time nor have you seen His shape. <sup>38</sup>And you do not have His word abiding in you because you do not believe this (One) Whom that (One) sent. <sup>39</sup>You search the Scriptures because you think you have eternal life in them, and they are they bearing witness concerning Me; <sup>40</sup>and you do not wish to come to Me in order that you might have life. <sup>41</sup>I do not receive glory from men; <sup>42</sup>but I have

known you that you do not have the love of God in yourselves. <sup>43</sup>I have come in the name of My Father and you do not receive Me; if another should come in his own name that (one) you will receive. <sup>44</sup>How are you able to believe, receiving glory from one another, and you do not seek glory from God alone? <sup>45</sup>Do not think that I accuse you to the Father; there is (one) accusing you, Moses, in whom you have hoped. <sup>46</sup>For if you were believing Moses you were believing Me; for that (one) wrote concerning Me. <sup>47</sup>But if you do not believe that (one's) writings, how shall you believe My words?"

**6** After these (things) Jesus departed to the other side of the Sea of Galilee, (Sea) of Tiberias. <sup>2</sup>And a great crowd was following Him because they saw His signs which He was doing upon the sick. <sup>3</sup>And Jesus went up into a mountain, and there He was sitting with His disciples. <sup>4</sup>And the Passover was near, the feast of the Jews. <sup>5</sup>Then Jesus, lifting up the eyes and seeing that a great crowd is coming to Him, says to Philip, "From where shall we buy loaves in order that these may eat?" <sup>6</sup>And He said this testing him, for He knew what He was about to do. <sup>7</sup>Philip answered Him, "Loaves for two hundred denarii are not enough for them, that each of them may receive a little." <sup>8</sup>One of His disciples, Andrew the brother of Simon Peter, says to Him, <sup>9</sup>"(There) is one little boy here who has five barley loaves and two fishes; but what are these for so many?" <sup>10</sup>But Jesus said, "Make the men to recline." Now there was much grass in the place. Therefore the men, the number about five thousand reclined. <sup>11</sup>And Jesus took the loaves, and having given thanks He distributed to the disciples, and the disciples to those reclining. And likewise of the fishes as much as they desired. <sup>12</sup>And when they were filled,

He says to His disciples, "Gather together the remaining fragments in order that nothing may be lost." <sup>13</sup>Therefore they gathered them together, and filled twelve baskets of fragments from the five barley loaves, which were left over by those who had eaten. <sup>14</sup>Therefore the men having seen the signs which Jesus did, said, "This is truly the Prophet which is coming into the world." <sup>15</sup>Therefore, Jesus knowing that they were about to come and to seize Him in order that they might make Him King, withdrew into the mountain, Himself alone.

<sup>16</sup>And when evening was come, His disciples went down to the sea, <sup>17</sup>and having entered into the boat, they were going to the other side of the sea to Capernaum. And it had already become dark, and Jesus had not come to them, <sup>18</sup>and the sea was both turbulent (with) a great wind blowing. <sup>19</sup>Therefore, having rowed about twenty or thirty furlongs, they see Jesus walking upon the sea and coming near the boat, and they were afraid. <sup>20</sup>But He says to them, "I am I, do not be afraid." <sup>21</sup>Then they wished to take Him into the boat, and immediately the boat was upon the land to which they were going.

<sup>22</sup>On the next day the crowd which had stood on the other side of the sea saw that there was no other little boat there except that one into which His disciples entered, and that Jesus did not enter into the little boat with His disciples, but (that) His disciples departed alone. <sup>23</sup>But other small boats came from Tiberias near the place where they ate the bread, the Lord having given thanks. <sup>24</sup>Therefore, when the crowd saw that Jesus is not there, nor His disciples, they also themselves entered into the boats, and came to Capernaum seeking Jesus. <sup>25</sup>And having found Him on the other side of the sea they said to Him, "Rabbi, when did you come

here?" <sup>26</sup>Jesus answered them and said, "Truly, truly I say to you, you do not seek Me because you saw signs, but because you ate of the loaves and were filled. <sup>27</sup>Do not work (for) the food which perishes but (for) the food which endures to eternal life, which the Son of Man shall give to you, for God the Father has sealed this (One)." <sup>28</sup>Then they said to Him, "What should we do in order that we may work the works of God?" <sup>29</sup>Jesus answered and said to them, "This is the work of God, that you believe on Whom that (One) sent." <sup>30</sup>Then they said to Him, "What sign then do you do in order that we may see and believe you? What do you work?" <sup>31</sup>Our fathers ate manna in the wilderness as it has been written, 'He gave them bread out of Heaven to eat.'" <sup>32</sup>Then Jesus said to them, "Truly, truly I say to you, Moses has not given you bread out of Heaven, but My Father gives to you the true bread out of Heaven. <sup>33</sup>For the bread of God is the (One) coming down from Heaven, and gives life to the world." <sup>34</sup>Then they said to Him, "Lord give us this bread forever." And Jesus said to them, "I am the bread of life, he who comes to Me should by no means hunger, and he who believes on Me should by no means ever thirst. <sup>36</sup>But I said to you, that you have also seen Me and you do not believe. <sup>37</sup>All that the Father gives to Me shall come to Me, and the (one) coming to Me I shall by no means cast out, <sup>38</sup>because I have come down from Heaven not in order that I may do My will, but the will of the (One) who sent Me. <sup>39</sup>And this is the will of the Father who sent Me in order that all which He has given to Me I shall not lose (any) of it, but I shall raise it up in the last day. <sup>40</sup>And this is the will of Him that sent Me, in order that everyone who sees the Son and believes on Him may have eternal life and I shall raise him up in the

last day." <sup>41</sup>Therefore the Jews were murmuring concerning Him because He said, "I am the bread which came down out of Heaven." <sup>43</sup>And they were saying, "Is not this Jesus the Son of Joseph, whose father and mother we know? How then does this (One) say, 'I have come down out of Heaven?'" <sup>43</sup>Then answered Jesus and said to them, "Do not murmur with one another. <sup>44</sup>No one is able to come to Me except the Father who sent Me draws him, and I shall raise him up in the last day. <sup>45</sup>It is written in the Prophets, 'And they shall all be taught of God.' Everyone therefore having heard and having learned from the Father, is coming to Me. <sup>46</sup>Not that anyone has seen the Father except the (One) who is from God, this (One) has seen the Father. <sup>47</sup>Truly, truly, I say to you, the one believing on Me has eternal life. <sup>48</sup>I am the bread of life. <sup>49</sup>Your fathers ate the manna in the wilderness and died. <sup>50</sup>This is the bread coming down out of Heaven in order that anyone may eat of it and not die. <sup>51</sup>I am the living bread which comes down out of Heaven. If anyone should eat of this bread he shall live unto the age; and also the bread which I shall give is My flesh which I will give for the life of the world." <sup>52</sup>Then the Jews were disputing with one another, saying, "How is this one able to give to us his flesh to eat?" <sup>53</sup>Then Jesus said to them, "Truly, truly, I say to you, except you should eat the flesh of the Son of Man and should drink His blood, you do not have life in yourselves. <sup>54</sup>The one eating My flesh and drinking My blood has eternal life, and I will raise him up in the last day. <sup>55</sup>For My flesh truly is meat, and My blood truly is drink. <sup>56</sup>The (one) eating My flesh and drinking My blood remains in Me and I in him. <sup>57</sup>Just as the living Father sent Me, and I live through the Father, also the (one) eating Me, even that (one) shall live through Me.

<sup>58</sup>This is the bread which came down out of Heaven. Not as your fathers ate the manna and died, the (one) eating this bread shall live unto the age.” <sup>59</sup>He said these (things) in (the) synagogue teaching in Capernaum. <sup>60</sup>Therefore many of His disciples having heard said, “This is a hard saying, who is able to hear it.” <sup>61</sup>But Jesus knowing in Himself that His disciples were murmuring concerning this, said to them, “Does this offend you? <sup>62</sup>Then what if you should see the Son of Man going up where He was before? <sup>63</sup>The Spirit is (that) which makes alive, the flesh profits nothing. The words which I speak to you are spirit and are life. <sup>64</sup>But there are some of you who do not believe;” for Jesus knew from (the) beginning who they were not believing, and who is the (one) betraying Him. <sup>65</sup>And He said, “For this reason I said to you that no one is able to come to Me except it be given him from My Father. <sup>66</sup>From this many of His disciples departed and no longer walked with Him. <sup>67</sup>Therefore Jesus said to the twelve, “Do you also wish to go away?” <sup>68</sup>Then Simon Peter answered Him, “Lord, to whom shall we go, you have the words of eternal life. <sup>69</sup>And we have believed and known that you are the Christ the Son of the living God.” <sup>70</sup>Jesus answered them, did I not Myself choose you the twelve and one of you is a devil. <sup>71</sup>And He spoke of Judas Iscariot, son of Simon, for this (one) being out of the twelve was about to betray Him.

**7** And after these (things) Jesus was walking in Galilee, for He did not wish to walk in Judea because the Jews were seeking to kill Him. <sup>2</sup>Now the feast of the Jews, the Tabernacles, was near. <sup>3</sup>Therefore His brothers said to Him, “Leave from here and go into Judea in order that your disciples may also see your works which you are doing. <sup>4</sup>For

no one does any thing in secrecy, and himself seeks to be in public. If you are doing these (things), manifest yourself to the world.” <sup>5</sup>For neither did His brothers believe on Him.

<sup>6</sup>Therefore Jesus said to them, “My time is not yet come, but your time is always ready. <sup>7</sup>The world is not able to hate you, but it hates Me because I witness concerning it, that its works are evil. <sup>8</sup>You go up unto the feast. I do not yet go to this feast because My time has not yet been fulfilled.” <sup>9</sup>And having said these (things) to them He remained in Galilee. <sup>10</sup>But when His brothers had gone up, then He also went up to the feast, not openly, but as in secret. <sup>11</sup>Therefore, the Jews were seeking Him at the feast and they were saying, “Where is that (one)?”

<sup>12</sup>And there was much murmuring concerning Him among the crowds. Some said “He is good.” but others said, “No, but He leads the crowd astray.” <sup>13</sup>However, no one was speaking openly concerning Him because of the fear of the Jews.

<sup>14</sup>But now (in) the middle of the feast, Jesus went up into the temple and was teaching. <sup>15</sup>And the Jews were marveling, saying, “How does this one know letters, not having learned?” <sup>16</sup>Jesus answered them and said, “My teaching is not Mine, but His who sent Me. <sup>17</sup>If anyone wishes to do His will he shall know concerning the teaching, whether I speak from God or from Myself. <sup>18</sup>The (one) who is speaking from himself, seeks his own glory; but the (One) seeking the glory of the (One) sending Him, this One is true, and unrighteousness is not in Him. <sup>19</sup>Did not Moses give you the Law, and none of you practices the Law? Why do you seek to kill Me?” <sup>20</sup>The crowd answered and said, “You have a demon, who seeks to kill You?” <sup>21</sup>Jesus answered and said to them, “I did one work and you all

marvel. Because of this, <sup>22</sup>Moses gave you circumcision, [not that it is of Moses but of the fathers], and on a sabbath you circumcise a man. <sup>23</sup>If a man receives circumcision on a sabbath, in order that the Law of Moses may not be broken, are you angry with Me because I made a man completely well on a sabbath? <sup>24</sup>Do not judge according to appearance, but judge righteous judgment." <sup>25</sup>Therefore some of those of Jerusalem were saying, "Is it not this (one) whom they are seeking to kill. <sup>26</sup>And behold He is speaking openly, and they are saying nothing to Him. Do the rulers truly recognize that this is truly the Christ? <sup>27</sup>But we know from where this (one) is, but when the Christ comes no one knows where He is from." <sup>28</sup>Therefore Jesus cried teaching in the temple and saying, "You know Me and you know from where I am, and I have not come of Myself, but the (One) Who sent Me is true Whom you do not know. <sup>29</sup>But I know Him because I am from Him, and that (One) sent Me." <sup>30</sup>Then they were seeking to seize Him, but no one laid the hand upon Him because His hour had not yet come. <sup>31</sup>But many out of the crowd believed on Him, and were saying, "When the Christ has come will He do more signs than this One did?" <sup>32</sup>The Pharisees heard the crowd murmuring these (things) concerning Him, and the Pharisees and the chief priests sent officers in order that they might seize Him. <sup>33</sup>Therefore Jesus said to them, "Yet a little while I am with you and I go to the (One) Who sent Me. <sup>34</sup>You shall seek Me and you shall not find (Me), and where I am you are not able to come."

<sup>35</sup>Then the Jews said to themselves, "Where is this (one) about to go that we shall not find him? Is He about to go into the dispersion of the Greeks and teach the Greeks? <sup>36</sup>What is this word which he spoke? You shall seek Me and shall

not find (Me), and where I am you are not able to come."

<sup>37</sup>Now on the last day of the great feast, Jesus stood and cried, saying, "If anyone thirsts, let him come to Me and let him drink. <sup>38</sup>The one believing on Me as the Scripture said, out of his innermost being shall flow rivers of living water." <sup>39</sup>But this He said concerning the Spirit which those believing on Him are about to receive; for (the) Holy Spirit was not yet (given) because Jesus was not yet glorified. <sup>40</sup>Then many out of the crowd hearing the word were saying, "Is this truly the Prophet?" <sup>41</sup>(But) others were saying, "This is the Christ," and others were saying, "Does the Christ come out of Galilee? <sup>42</sup>Did not the Scripture say that the Christ comes out of the seed of David and from the village of Bethlehem where David was?"

<sup>43</sup>Therefore there was a division among the crowd because of Him; <sup>44</sup>but some of them wished to seize Him, but no one laid the hands upon Him. <sup>45</sup>Then the officers came to the chief priests and Pharisees and they said to them, "Why did you not bring Him?" <sup>46</sup>The officers answered, "Man never spoke in this manner, as this man." <sup>47</sup>Then the Pharisees answered them, "Have you also been led astray? <sup>48</sup>Did any from the leaders or from the Pharisees believe on Him? <sup>49</sup>But this crowd not knowing the Law is accursed." <sup>50</sup>Nicodemus says to them, [the (one) having come by night to Him] <sup>51</sup>"Does our Law judge the man except it first hear from him and had known what he does?" <sup>52</sup>They answered and said to him, "Are you also out of Galilee? Search and see that a prophet has not arisen out of Galilee." <sup>54</sup>And they went each one to his house.

**8** But Jesus went to the Mount of Olives. <sup>2</sup>And early in the morning He came again into the temple, and all

the people came to Him, and having sat He taught them. <sup>3</sup>And the scribes and the Pharisees brought to Him a woman, having been taken in adultery; and having stood her in (their) midst <sup>4</sup>they said to Him, "Teacher, this woman was taken in the very act, committing adultery herself. <sup>5</sup>And in the Law Moses commanded us (that) such should be stoned; what therefore do you say?" <sup>6</sup>But they said this tempting Him, in order that they might have (reason) to accuse Him. But Jesus having stooped down wrote with the finger on the ground, appearing not (to hear). <sup>7</sup>And as they continued questioning Him, having risen up He said to them, "He who is without sin among you let him cast the first stone at her." <sup>8</sup>And again having stooped down He wrote on the ground. <sup>9</sup>But they having heard (this), and being convicted by the conscience, went out one by one, beginning from those older until the last. And Jesus was left alone and the woman standing in (their) midst. <sup>10</sup>And Jesus having stood up and having seen no one but the woman, said to her, "Where are those, your accusers, did no one condemn you?" <sup>11</sup>And she said, "No one Lord." And Jesus said to her, "Neither do I condemn you, go and do not sin any more."

<sup>12</sup>Then again Jesus spoke to them saying, "I am the light of the world. The (one) following Me shall by no means walk in darkness, but shall have the light of life." <sup>13</sup>Then the Pharisees said to Him, "You are witnessing concerning Yourself; Your witness is not true." <sup>14</sup>Jesus answered and said to them, "Even if I witness concerning Myself, My witness is true because I know from where I come, and where I am going; but you do not know from where I came or where I am going."

<sup>15</sup>You judge according to the flesh, I do not judge anyone. <sup>16</sup>But even if I judge, My judgement is true because I am not alone, but I and (the) Father

sending Me. <sup>17</sup>And also in your Law it has been written that the witness of two men is true. <sup>18</sup>I am the (One) witnessing concerning Myself, and (the) Father sending Me is witnessing concerning Me." <sup>19</sup>Then they said to Him, "Where is your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me you would have known My Father also." <sup>20</sup>These words Jesus spoke in the treasury, teaching in the temple; and no one seized Him because His hour had not yet come.

<sup>21</sup>Then again Jesus said unto them, "I go away and you shall seek Me and you shall die in your sin. Where I go you are not able to come." <sup>22</sup>Then the Jews said, "Will he kill himself because he says where I go you are not able to come?" <sup>23</sup>And He said to them, "You are from below, I am from above. You are of this world, I am not of this world. <sup>24</sup>Therefore I said to you, 'You shall die in your sins;' for if you do not believe that I am I, you shall die in your sins."

<sup>25</sup>Then they were saying to Him, "Who are you?" And Jesus said to them, "Altogether even what I am saying to you. <sup>26</sup>I have many (things) to say and to judge concerning you; but the (One) sending Me is true, and what I heard from Him, these (things) I speak to the world." <sup>27</sup>They did not know that He spoke to them (of) the Father. <sup>28</sup>Then Jesus said to them, "when you may have lifted up the Son of Man, then you shall know that I am I, and I do nothing of Myself. But just as the Father taught Me, these (things) I speak. <sup>29</sup>And the (One) sending Me is with Me. The Father had not left Me alone because I always do the (things) pleasing to Him." <sup>30</sup>As He spoke these (things) many believed on Him."

<sup>31</sup>Then Jesus said to the Jews who had believed on Him, "If you remain in My word, truly you are My disciples, <sup>32</sup>and you shall know the truth, and the

truth shall set you free.” <sup>33</sup>They answered Him, “We are (the) seed of Abraham, and we have never been slaves to anyone; how do you say, you shall become free?” <sup>34</sup>Jesus answered them, “Truly, truly, I say to you, “That everyone practicing sin is a slave of sin; <sup>35</sup>but the slave does not remain in the house forever; but the Son remains to the age. <sup>36</sup>Therefore if the Son shall set you free you shall really be free. <sup>37</sup>I know that you are the seed of Abraham, but you seek to kill Me because My word has no place in you. <sup>38</sup>What I have seen with My Father I speak, and therefore what you have seen with your father you do.” <sup>39</sup>They answered and said to Him, “Our father is Abraham.” Jesus said to them, “If you were the children of Abraham, you would do the works of Abraham. <sup>40</sup>But now you seek to kill Me, a man who has spoken the truth to you which I heard from God. Abraham did not do this. <sup>41</sup>You are doing the works of your father.” Then they said to Him, “We have not been born out of fornication. We have one Father, God. <sup>42</sup>Then Jesus said to them, “If God were your father you would love Me, for I came forth and have come from God. For I have not come of Myself, but that (One) sent Me. <sup>43</sup>Why do you not know My speech? Because you are not able to hear My word.

<sup>44</sup>You are from your father the Devil, and the lusts of your father you wish to do. That (one) was a murderer from (the) beginning and did not stand in the truth because truth is not in him. When he speaks the lie, he speaks out of his own because he is a liar and the father of it. <sup>45</sup>But because I speak the truth you do not believe Me. <sup>46</sup>Who of you convicts Me concerning sin? And if I speak truth why do you not believe Me? <sup>47</sup>The (one) who is from God hears the words of God; you do not hear for this reason because you are not from God.” <sup>48</sup>Then

the Jews answered and said to Him, “Do we not well say that you are a Samaritan, and you have a demon.” <sup>49</sup>Jesus answered, I do not have a demon, but I honor My Father and you dishonor Me. <sup>50</sup>And I do not seek My glory. There is One seeking and judging. <sup>51</sup>Truly, truly I say to you, if anyone keeps My word he shall by no means see death to the age.” <sup>52</sup>Then the Jews said to Him, “Now we know that you have a demon, Abraham and the prophets died, and you say if anyone keeps My word he shall by no means taste of death. <sup>53</sup>Are you greater than our father Abraham who died? Also the prophets died. Whom do you make Yourself?” <sup>54</sup>Jesus answered, “If I glorify Myself My glory is nothing. My Father is the (One) glorifying Me, Whom you say that He is your God; <sup>55</sup>and you have not known Him but I know Him. And if I should say that I do not know Him, I shall be a liar like you. But I know Him and I keep His word. <sup>56</sup>Your father, Abraham rejoiced exceedingly that he might see My day, and he saw (it) and rejoiced.” <sup>57</sup>Then the Jews said to Him, “You are not yet fifty years old and you have seen Abraham?” <sup>58</sup>Jesus said to them, “Truly, truly I say to you, before Abraham was, I AM.”

<sup>59</sup>Therefore they took up stones in order that they might cast (them) at Him. but Jesus hid Himself and went out of the temple, going through (their) midst and thus passed on.

**9** And passing by He saw a man blind from birth.

<sup>2</sup>And His disciples asked Him saying, “Rabbi, who sinned, this (man) or his parents in order that he should be born blind?” <sup>3</sup>Jesus answered, “Neither did this (one) sin nor his parents, but in order that the works of God might be manifested in him. <sup>4</sup>It is necessary for Me to work the works of the (One) sending Me



while it is day. Night comes when no one is able to work. <sup>5</sup>When I am in the world, I am (the) light of the world.” <sup>6</sup>Having said these (things) He spat (on the) ground and made clay out of the spittle, and He put the clay upon the eyes of the blind (one), <sup>7</sup>and said to him, “Go, wash in the Pool of Siloam,” [which is interpreted, one being sent]. Therefore he went away and washed, and came seeing. <sup>8</sup>Then the neighbors and those seeing him formerly, that he was blind, were saying, “Is not this the (one) sitting and begging?” <sup>9</sup>Others said, “This is he;” but others (said), “He is like him.” But that (one) was saying, “I am (he).” <sup>10</sup>Then they said to him, “How were your eyes opened?” <sup>11</sup>That (one) answered and said, “A man called Jesus made clay and anointed my eyes and said to me, ‘Go to the Pool of Siloam and wash,’ and having gone and washing I received sight.” <sup>12</sup>Then they said to him, “Where is that (One)?” He says, “I do not know.”

<sup>13</sup>They brought him, the one once blind, to the Pharisees. <sup>14</sup>Now it was a sabbath when Jesus made clay and opened his eyes. <sup>15</sup>Then again the Pharisees were also asking him how he received sight. And he said to them, “He put clay upon my eyes and I washed and I see.” <sup>16</sup>Then some of the Pharisees were saying, “This man is not from God because He does not keep the sabbath.” Others were saying, “How is a sinner man able to do such signs?” And there was a division among them. <sup>17</sup>Again they say to the blind man, “What do you say concerning Him because He opened your eyes?” And he said, “He is a prophet.” <sup>18</sup>Therefore the Jews did not believe concerning him that was blind and received sight until when they called the parents of him who received sight, <sup>19</sup>and they asked them, saying, “Is this your son whom you say that he was born blind? Then how does he now see?” <sup>20</sup>His parents answered and said,

“We know that this is our son, and that he was born blind; <sup>21</sup>but how he now sees we do not know, or who opened his eyes we do not know. He is of age, ask him, he shall speak concerning himself.” <sup>22</sup>The parents said these (things) of him because they feared the Jews; for the Jews had already agreed that if anyone should confess Him (to be) Christ, he would be excommunicated from the synagogue. <sup>23</sup>Because of this his parents said, “He is of age, ask him.” <sup>24</sup>Therefore they called a second (time), the man who was blind, and said to him, “Give glory to God; we know that this man is a sinner.” <sup>25</sup>Then that (one) answered and said, “Whether he is a sinner I do not know. One (thing) I know, that being blind now I see.” <sup>26</sup>Then they said to him again, “What did he do to you? How did he open your eyes?” <sup>27</sup>He answered them, “I told you already and you did not hear; Why do you wish to hear again? Do you also wish to become his disciples?” <sup>28</sup>Then they railed at him and said, “You are a disciple of that (one), but we are disciples of Moses; <sup>29</sup>We know that God has spoken to Moses, but we do not know where this (one) is from.” <sup>30</sup>The man answered and said to them, “For in this is a wonderful thing, that you do not know where He is from, and He opened my eyes. <sup>31</sup>And we know that God does not hear sinners; but if anyone is reverencing God and does His will this (one) He hears. <sup>32</sup>It was never heard that anyone opened the eyes of one who had been born blind. <sup>33</sup>If this (one) were not from God he would not be able to do anything.” <sup>34</sup>They answered and said to him, “You were born altogether in sins and you are teaching us?” And they threw him out.

<sup>35</sup>Jesus heard that they cast him out, and having found him, He said to him, “Do you believe on the Son of God?” <sup>36</sup>That (one) answered and said, “Who is He Lord in order that I may believe on

Him.” <sup>37</sup>And Jesus said to him, “You have both seen Him, and the (One) speaking with you is that (One).” <sup>38</sup>And he said, “Lord, I believe,” and he worshipped Him. <sup>39</sup>And Jesus said, “For judgement I came into this world in order that those not seeing may see, and those seeing may become blind. <sup>40</sup>And they of the Pharisees who were with Him heard these (things), and said to Him, “Are we also blind?” <sup>41</sup>Jesus said to them, “If you were blind you would not have sin; but now you say, we see, therefore your sin remains.”

**10** Truly, truly I say to you, “The (one) who does not enter through the door into the sheepfold but climbs up another way, that (one) is a thief and a robber; <sup>2</sup>but the (one) entering through the door is shepherd of the sheep. <sup>3</sup>To this (one) the door-keeper opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out. <sup>4</sup>And when he brings out his own sheep he goes before them and the sheep follow him because they know his voice. <sup>5</sup>But a stranger they would by no means follow, but will flee from him, because they do not know the voice of strangers.” <sup>6</sup>Jesus spoke this figure to them, but they did not understand what it was which He was saying to them.

<sup>7</sup>Then Jesus said again to them, “Truly, truly I say to you, that I am the door of the sheep. <sup>8</sup>All who came before Me are thieves and robbers; but the sheep did not hear them. <sup>9</sup>I am the door, if anyone enters by Me he shall be saved, and he shall come in and shall go out, and shall find pasture. <sup>10</sup>The thief does not come except that he may steal and kill and destroy; I came in order that they may have life, and may have (it) in full abundance. <sup>11</sup>I am the Good Shepherd; the Good Shepherd lays down his life on behalf of the sheep. <sup>12</sup>But the hireling, not being a shepherd,

whose own the sheep are not, sees the wolf coming, and he leaves the sheep and flees, and the wolf catches them and scatters the sheep, but the hireling flees <sup>13</sup>because he is an hireling and does not himself care about the sheep. <sup>14</sup>I am the Good Shepherd, and I know the ones that are Mine, and I am known by those of Mine. <sup>15</sup>Just as the Father knows Me I also know the Father and I lay down My life on behalf of the sheep. <sup>16</sup>And I have other sheep which are not of this fold; these also it is necessary for Me to bring, and they shall hear My voice, and they shall be one flock (and) one shepherd. <sup>17</sup>For this reason the Father loves Me because I lay down My life in order that I may take it again. <sup>18</sup>No one takes (it) from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. I received this commandment from My Father.” <sup>19</sup>Therefore, again there was a division among the Jews because of these words. <sup>20</sup>And many of them were saying, “He has a demon and is insane; why do you listen to him?” <sup>21</sup>Others said, “These are not the words of one possessed by a demon. A demon is not able to open the eyes of the blind.”

<sup>22</sup>And the Feast of Dedication came to pass at Jerusalem, <sup>23</sup>and it was winter, and Jesus was walking in the temple in the colonnade of Solomon. <sup>24</sup>Then the Jews surrounded Him and said to Him, “How long do you hold our soul in suspense? If you are the Christ, tell us plainly.” <sup>25</sup>Jesus answered them, “I told you and you do not believe. The works which I do in the name of My Father, these testify concerning Me; <sup>26</sup>but you do not believe for you are not of My sheep. As I told you, <sup>27</sup>My sheep hear My voice and I know them and they follow Me; <sup>28</sup>and I give to them eternal life, and in no wise shall they perish to the age; and no one shall snatch them out of My hand. <sup>29</sup>My Father who has given

(them) to Me is greater than all, and no one is able to snatch (them) out of My Father's hand. <sup>30</sup>I and the Father are one." <sup>31</sup>Then again the Jews took up stones in order that they might stone Him. <sup>32</sup>Jesus answered them, "I showed you many good works from My Father; for which work of them do you stone Me?" <sup>33</sup>The Jews answered Him, saying, "We do not stone you concerning a good work, but concerning blasphemy, and because you being a man make yourself God." <sup>34</sup>Jesus answered them, "Has it not been written in your Law, 'I said you are gods.' <sup>35</sup>If He called them gods to whom the word of God came, [and the Scripture is not able to be broken], <sup>36</sup>do you say Whom the Father sanctified and sent into the world, you blaspheme because I said, I am the Son of God? <sup>37</sup>If I do not do the works of My Father, do not believe Me, <sup>38</sup>but if I do (them), even if you do not believe Me, believe in the works in order that you may know and believe that the Father (is) in Me and I in Him." <sup>39</sup>Therefore they sought again to seize Him; and He departed out of their hands.

<sup>40</sup>And again He went away on the other side of the Jordan to the place where John was first baptizing; and He remained there. <sup>41</sup>And many came to Him and said, "John indeed did no sign, but all (things) whatever John said concerning this (One) were true." <sup>42</sup>And many believed on Him there.

**11** Now a certain one was sick, Lazarus from Bethany from the village of Mary and Martha her sister. <sup>2</sup>And it was Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick. <sup>3</sup>Therefore the sisters sent to Him, saying, "Lord, behold He whom You love is sick." <sup>4</sup>But Jesus having heard (this) said, "This sickness is not to death, but for the glory of God, in order

that the Son of God may be glorified by it." <sup>5</sup>Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup>Therefore when He heard that he is sick, then indeed He remained two days in the place in which He was. <sup>7</sup>Then after this He says to the disciples, "Let us go again into Judea." <sup>8</sup>The disciples said to Him, "Rabbi, now the Jews were seeking to stone you, and you go there again?" <sup>9</sup>Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day he does not stumble because he sees the light of this world; <sup>10</sup>but if anyone walks in the night, he stumbles because the light is not in him." <sup>11</sup>He said these (things), and after this He says to them, "Lazarus our friend has fallen asleep, but I am going in order that I may wake him up." <sup>12</sup>Then the disciples said to Him, "Lord, if he has fallen asleep he will get well." <sup>13</sup>But Jesus had spoken concerning his death, but they thought that He spoke concerning the rest of sleep. <sup>14</sup>Then Jesus said to them plainly, "Lazarus has died, <sup>15</sup>and I rejoice because of you in order that you may believe because I was not there. But let us go to him." <sup>16</sup>Then Thomas, the (one) called Didymus, said to the fellow-disciples, "Let us also go in order that we may die with Him." <sup>17</sup>Then having come, Jesus found him, having already been in the tomb four days. <sup>18</sup>Now Bethany was near Jerusalem about fifteen furlongs away. <sup>19</sup>And many of the Jews had come to those around Martha and Mary in order that they may console them concerning their brother. <sup>20</sup>Then when Martha heard that Jesus was coming she met Him, but Mary was sitting in the house. <sup>21</sup>Then Martha said to Jesus, "Lord, if you had been here my brother would not have died: <sup>22</sup>but even now I know that whatever you may ask God, God shall give to you." <sup>23</sup>Jesus says to her, "Your brother shall rise again." <sup>24</sup>Martha says to Him, I know that he

shall rise again in the resurrection in the last day.” <sup>25</sup>Jesus said to her, “I am the resurrection and the life, he who believes on Me, although he was dead, he shall live; <sup>26</sup>and everyone living and believing in Me by no means shall die unto the age. Do you believe this?” <sup>27</sup>She says to Him, “Yes Lord, I have believed that you are the Christ the Son of God who comes into the world.” <sup>28</sup>And having said these (things) she departed and called Mary her sister secretly, saying, “The teacher is here and calls you.” <sup>29</sup>When that (one) heard (this) she arose quickly and comes to Him. <sup>30</sup>but Jesus had not yet come to the village, but was in the place where Martha met Him. <sup>31</sup>Then the Jews who were in the house with her consoling her, having seen that Mary quickly arose and departed followed her saying, “She is going to the tomb in order that she may weep there. <sup>32</sup>Then when Mary came where Jesus was, having seen Him she fell down at His feet, saying to Him, “Lord if you had been here my brother would not have died.” <sup>33</sup>Then Jesus when He saw her weeping and the Jews weeping who came with her, He groaned in the spirit and was Himself troubled, <sup>34</sup>and said, “Where have you laid him?” They say to Him, “Lord, come and see.” <sup>35</sup>Jesus wept. <sup>36</sup>Therefore the Jews said, “Behold, how He loved him.” <sup>37</sup>But some of them said, “Was not this (One) who opened the eyes of the blind not also able to make (it) that this one should not have died.” <sup>38</sup>Then Jesus comes to the tomb again groaning within Himself. Now there was a cave and a stone was lying upon it. <sup>39</sup>Jesus says, “Take away the stone.” Martha, the sister of him who had died, said to Him, “Lord he already stinks, for it is (the) fourth (day).” <sup>40</sup>Jesus says to her, “Did I not say to you that if you believe you shall see the glory of God?” Then they took away the stone where

the dead was laid. <sup>41</sup>And Jesus lifted the eyes above, and said, “Father I thank You that You heard Me, <sup>42</sup>And I knew that You always hear Me; but because of the crowd standing around I said (it), in order that they may believe that you sent Me.” <sup>43</sup>And having said these (things) He cried with a loud voice, “Lazarus, come forth!” <sup>44</sup>And the (one) who had died came out, being bound feet and hands with graveclothes, and his face was bound with a handkerchief. Jesus says to them, “Loose him and let him go.”

<sup>45</sup>Therefore many of the Jews who came to Mary and saw what Jesus did, believed on Him. <sup>46</sup>But some of them went to the Pharisees and told them what Jesus did. <sup>47</sup>Then the chief priests and the Pharisees convened a council and were saying, “What are we doing because this man does many signs? <sup>48</sup>If we leave him alone thus, all will believe on him, and the Romans will come and will take away from us both the place and the nation.” <sup>49</sup>But a certain one of them, Caiphas, being high priest that year, said to them, “You do not know anything, <sup>50</sup>nor do you consider that it is profitable for us in order that one man should die for the people, and the whole nation not be lost?” <sup>51</sup>But he said this not from himself, but being high priest that year he prophesied that Jesus was about to die for the nation; <sup>52</sup>and not for the nation only, but that also the children of God who have been scattered abroad He might gather together into one. <sup>53</sup>Therefore from that day they counseled together in order that they might kill Him.

<sup>54</sup>Therefore Jesus no longer walked publicly among the Jews, but went from there into the country near the desert, to a city called Ephraim, and He remained there with his disciples.

<sup>55</sup>Now the passover of the Jews was near, and many went up into Jerusalem

from the country before the passover in order that they might purify themselves. <sup>56</sup>Therefore they were seeking Jesus and were speaking with one another standing in the temple, "What do you think, that He by no means will come to the feast?" <sup>57</sup>Now both the chief priests and the Pharisees had given command that if anyone should know where He is, he should tell (it) so that they might seize Him.

**12** Therefore six days before the passover, Jesus came to Bethany where Lazarus who had died was, whom He raised from the dead. <sup>2</sup>Then they prepared a dinner for Him there, and Martha served, but Lazarus was one of those reclining with Him. <sup>3</sup>Then Mary having taken a pound of very costly pure nard ointment, she anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled from the odor of the ointment. <sup>4</sup>Then Judas Iscariot (son) of Simon, one of His disciples who was about to betray Him says, <sup>5</sup>"Why was this ointment not sold (for) three hundred denarii and given to (the) poor?" <sup>6</sup>But he said this, not because he was caring for the poor, but because he was a thief and had the moneybag, and was carrying what was put into (it). <sup>7</sup>Then Jesus said, "Let her alone, she has kept (this) for the day of my burial, <sup>8</sup>for you always have the poor with you, but you do not always have Me."

<sup>9</sup>Then a great crowd knew that He is there, and came not because of the Jews alone, but in order that they might also see Lazarus whom He raised from (the) dead. <sup>10</sup>But the chief priests planned in order that they might also kill Lazarus, <sup>11</sup>because many of the Jews because of him were departing and were believing on Jesus.

<sup>13</sup>On the next day a great crowd coming to the feast, having heard that Jesus

is coming to Jerusalem, <sup>13</sup>having taken the branches of palm trees, and going out they met Him, and were crying, "Hosanna! Blessed (is) the (One) coming in (the) name of the of (the) Lord, the King of Israel." <sup>14</sup>And Jesus having found a colt sat upon it, as it is written, <sup>15</sup>"Do not fear, daughter of Zion, behold your King is coming sitting upon the colt of an ass." <sup>16</sup>But His disciples did not know these (things) at the first. But when Jesus was glorified, then they remembered that these (things) were written of Him, and they did these (things) to Him. <sup>17</sup>Then the crowd which was with Him bore witness when He called Lazarus from the tomb, and raised him from (the) dead. <sup>18</sup>Because of this the crowd also met Him because it heard He had done this sign. <sup>19</sup>Therefore the Pharisees said to themselves, "You see that you do not gain anything, behold the world has gone out after Him."

<sup>20</sup>Now there were certain Greeks of those going up in order that they might worship at the feast.

<sup>21</sup>Therefore these came to Philip, who was from Bethsaida of Galilee, and asked Him saying, "Sir, we wish to see Jesus. <sup>22</sup>Philip comes and tells Andrew; and again Andrew and Philip tell Jesus. <sup>23</sup>Jesus Himself answered them, saying, "The hour has come that the Son of Man should be glorified. <sup>24</sup>Truly, truly, I say to you, except the grain of wheat falling into the ground should die, it remains alone; but if it should die it produces much fruit, <sup>25</sup>the (one) loving his soul shall lose it, and the (one) hating his soul in this world shall keep it unto life eternal. If anyone serves Me let him follow Me, <sup>26</sup>and where I am, there shall My servant also be. If anyone serves Me the Father shall honor Him.

<sup>27</sup>Now My soul has been troubled, and what may I say? Father save Me from this hour. But because of this I

came to this hour. <sup>28</sup>Father glorify your name.” Then came a voice out of Heaven. “I have both glorified (it) and I shall glorify (it) again.” <sup>29</sup>Then the crowd standing and having heard was saying, “It has thundered.” Others were saying, “An angel has spoken to Him.” <sup>30</sup>Jesus answered and said, “The voice did not come because of Me, but because of you. <sup>31</sup>Now Judgement is of this world. Now the ruler of this world shall be cast out; <sup>32</sup>and I if I be lifted up from the earth, I shall draw all (men) to Myself.” <sup>32</sup>And He was saying this, signifying which kind (of) death He was about to die. <sup>34</sup>The crowd answered Him, “We have heard from the Law that the Christ remains to the age. And how do you say that it is necessary (for) the Son of Man to be lifted up? Who is this Son of Man?” <sup>35</sup>Then Jesus said to them, “The light is with you yet for a little while. Walk while you have the light, lest darkness may overtake you. The (one) walking in darkness does not know where he is going. <sup>36</sup>While you have the light, believe in the light in order that you may become the sons of light.”

Jesus spoke these (things), and having gone away He was hidden from them. <sup>37</sup>But having done so many signs before them, they did not believe on Him, <sup>38</sup>in order that the word of Isaiah the prophet might be fulfilled, which said, “Lord, who has believed our report, and to whom has the arm of (the) Lord been revealed?” <sup>39</sup>Because of this they were not able to believe because Isaiah said again, <sup>40</sup>”He has blinded their eyes and hardened their heart in order that they may not see with the eyes and understand with the heart and may be converted, and I should heal them.” <sup>41</sup>Isaiah said these (things) when he saw His glory and spoke concerning Him. <sup>42</sup>Nevertheless, even many of the rulers believed on Him; but because of the

Pharisees they were not confessing lest they be put out of the synagogue; <sup>43</sup>for they loved the glory of men more than the glory of God. <sup>44</sup>And Jesus cried and said, “The (one) believing on Me does not believe on Me, but on the One sending Me; <sup>45</sup>and the one seeing Me sees the (One) sending Me. <sup>46</sup>I have come a light to the world, in order that everyone believing on Me may not remain in the darkness. <sup>47</sup>And if anyone shall hear My words and should not believe, I do not judge him; for I did not come in order that I might judge the world, but in order that I might save the world. <sup>48</sup>The (one) rejecting Me and not receiving My words, has one judging him. The word which I spoke, that shall judge him in the last day; <sup>49</sup>because I spoke not from Myself, but (the) Father sending Me, he gave me commandment what I should say and what I should speak. <sup>50</sup>And I know that His commandment is eternal life. Therefore what I speak, just as My Father has spoken to Me, thus I speak.”

**13** Now before the feast of the Passover, Jesus knowing that His hour had come in order that He should depart out of this world to the Father, having loved His own who (were) in the world, He loved them to (the) end. <sup>2</sup>And supper being done, the Devil having already put into the heart of Judas, (son) of Simon, Iscariot in order that he should betray Him. <sup>3</sup>Jesus knowing that the Father had given all (things) into His hands, and that He came from God and goes to God, <sup>4</sup>He arises from supper and lays aside (His) garments, and having taken a towel, He girded Himself. <sup>5</sup>Then He pours water into a basin, and began to wash the feet of the disciples and to wipe (them) with the towel with which He was girded. <sup>6</sup>Then He comes to Simon Peter, and that (one) says to Him, “Lord, do you wash my feet?” <sup>7</sup>Jesus answered and said to

him, "What I do you do not know now, but you shall know after these (things)." <sup>8</sup>Peter says to Him, "You may by no means wash my feet to the age." Jesus answered him, "Unless I wash you, you have no part with Me." <sup>9</sup>Simon Peter says to Him, "Lord, not only my feet, but also the hands and the head." <sup>10</sup>Jesus says to him, "He who has been bathed has no need to wash (other) than the feet, but is wholly clean, and you are clean but not all. For He knew the (one) betraying Him, for this reason He said, 'You are not all clean.'" <sup>12</sup>Then when He had washed their feet and having taken His garments, having reclined at the table again, He said to them, "Do you know what I have done to You? <sup>13</sup>You call Me Teacher and Lord and you say well, for I am. <sup>14</sup>If then I the Lord and the Teacher have washed your feet, you also ought to wash one another's feet. <sup>15</sup>For I gave to you an example in order that you should also do just as I did to you. <sup>16</sup>Truly truly I say to you, a slave is not greater than his lord, nor an apostle greater than the (one) sending him. <sup>17</sup>If you know these (things) blessed are you if you do them. <sup>18</sup>I do not speak concerning all of you. I know whom I chose; but that the Scripture may be fulfilled, 'The (one) eating bread with Me lifted up his heel against Me.' <sup>19</sup>From now I tell you before it happens, that when it happens you may believe that I am (He). <sup>20</sup>Truly truly I say to you, the one receiving whomever I shall send, receives Me, and the (one) receiving Me, receives the (one) receiving Me."

<sup>21</sup>Having said these (things) Jesus was troubled in the spirit and testified and said, "Truly truly I say to you, that one of you shall betray Me." <sup>22</sup>Then the disciples looked at one another, being perplexed concerning whom He speaks. <sup>23</sup>But there was one of His disciples reclining on the bosom of Jesus, whom

Jesus loved. <sup>24</sup>Therefore Simon Peter made a sign to this (one) to ask who it might be concerning whom He speaks. <sup>25</sup>And having leaned on the breast of Jesus, he says to Him, "Lord, who is it?" <sup>26</sup>Jesus answers, "It is that (one) to whom I shall give a morsel having dipped (it)." And dipping the morsel He gave (it) to Judas Iscariot, Simon's (son). <sup>27</sup>And after the morsel Satan then entered into that (one). Then Jesus says to him, "What you do, do quickly." <sup>28</sup>But none of those reclining knew this, why He spoke to him; <sup>29</sup>for some thought, since Judas had the moneybag, that Jesus says to him, "Buy what we have need for the feast," or in order that he should give something to the poor. <sup>30</sup>Then, having taken the morsel that (one) went out immediately, and it was night.

<sup>31</sup>Then when he departed, Jesus says, "Now the Son of Man has been glorified, and God has been glorified in Him. If God has been glorified in Him <sup>32</sup>God shall both glorify Him in Himself, and He shall immediately glorify Him. <sup>33</sup>Little children I am with you yet a little while. You shall seek Me, and as I said to the Jews, that where I go you are not able to come, and I now say (it) to you. <sup>34</sup>A new commandment I give to you, in order that you should also love one another, as I loved you, in order that you should love one another. <sup>35</sup>By this shall all know that you are my disciples, if you have love among one another. <sup>36</sup>Simon Peter says to Him, "Where do you go?" Jesus answered him, "Where I am going, you are not able to follow Me now, but you shall follow Me afterwards." <sup>37</sup>Peter says to Him, "Lord, why am I not able to follow you now? I will lay down my life for you." <sup>38</sup>Jesus answered him, "Will you lay down your life for Me? Truly truly I say to you, the rooster shall by no means crow until you shall yourself deny Me three times."

**14** "Do not let your heart be troubled, you believe in God, believe in Me also. <sup>2</sup>In My Father's house are many abiding-places. Otherwise I would have told you. I am going to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I am coming again and shall receive you to Myself, in order that where I am you may also be. <sup>4</sup>And where I go you know, and the way you know." <sup>5</sup>Thomas says to Him, "Lord, we do not know where You are going and how are we able to know the way?" <sup>6</sup>Jesus says to him, "I am the Way and the Truth and the Life, no one is coming to the Father except by Me. <sup>7</sup>If you had known Me you would have also known My Father. And from now on you know Him and have seen Him." <sup>8</sup>Philip says to Him, "Lord, show us the Father, and it is enough." <sup>9</sup>Jesus says to him, "Am I so long a time with you, and you have not known Me, Philip?" The (one) seeing Me has seen the Father, and how do you say, 'Show us the Father?' <sup>10</sup>Do you not believe that I am in the Father and the Father is in Me? The words which I am speaking to you I do not speak from Myself; but the Father who abides in Me, He does the works. <sup>11</sup>Believe Me that I (am) in the Father and the Father in Me; otherwise believe Me for the works themselves. <sup>12</sup>Truly truly I say to you, the (one) believing on Me, the works which I do that one shall also do, and greater than these shall he do because I am going to My father. <sup>13</sup>And that which you may ask in My Name this I shall do, in order that the Father may be glorified in the Son. <sup>14</sup>If you ask anything my My Name, I will do (it). <sup>15</sup>If you love Me keep My commandments. <sup>16</sup>And I will ask the Father and He shall give you another Comforter in order that He may remain with you to the age, <sup>17</sup>the Spirit of truth whom the world is not able to receive because it does not see Him, nor knows Him. But

you know Him because He remains with you and shall be in you. <sup>18</sup>I will not leave you orphans, I am coming to you. <sup>19</sup>Yet a little while and the world sees Me no longer; but you see Me because I live you shall live also. <sup>20</sup>In that day you shall know that I (am) in the Father and you in Me, and I in you. <sup>21</sup>The (one) having My commandments and is keeping them, that (one) is the (one) loving Me, but the (one) loving Me shall be loved by My Father, and I will love him, and will make Myself known to him." <sup>22</sup>Judas said to Him, not the Iscariot, "Lord, what has happened that You are about to make Yourself known to us and not to the world?" <sup>23</sup>Jesus answered and said to him, "If anyone loves Me he will keep My word and My Father shall love him, and We will come to him and shall make an abode with him. <sup>24</sup>The (one) not loving Me does not keep My words; but the word which you hear is not Mine, but the Father's who sent Me. <sup>25</sup>I have spoken these (things) to you (while) remaining with you; <sup>26</sup>but the Comforter, the Holy Spirit, whom the Father shall send in My Name, that (One) shall teach you all (things), and shall bring to your memory all (things) which I spoke to you. <sup>27</sup>Peace I leave with you, My peace I give to you, not as the world gives, I give to you. Let not your heart be troubled, neither let it be afraid. <sup>28</sup>You heard that I said to you, I am going away, and I am coming to you. If you loved Me you would have rejoiced that I said I am going to the Father because the Father is greater than I. <sup>29</sup>And now I have told you before it happens, in order that when it happens you may believe. <sup>30</sup>I will not speak with you much longer, for the ruler of this world is coming, and he has nothing in Me. <sup>31</sup>But that the world may know that I love the Father, and just as the Father commanded Me, so I do. Arise let us go from here."



**15** "I am the true vine and My Father is the Vinedresser. <sup>2</sup>Every branch in Me not bearing fruit He takes away, and every (branch) bearing fruit He prunes it, in order that it may bear more fruit. <sup>3</sup>You are already pruned because of the word which I have spoken to you. <sup>4</sup>Remain in Me and I in you. Just as the branch is not able to bear fruit of itself unless it remains in the vine, so neither (are) you, unless you remain in Me. <sup>5</sup>I am the vine, you (are) the branches. The (one) remaining in Me and I in him, this (one) is bearing much fruit because without Me you are not able to do anything. <sup>6</sup>Unless one remains in Me he is cast out as the branch, and is dried up, and they gather them and cast (them) into the fire, and they are burned. <sup>7</sup>If you remain in Me and My words remain in you, you shall ask what you wish and it shall be done to you. <sup>8</sup>In this is My Father glorified, that you should bear much fruit, and you shall be My disciples. <sup>9</sup>Just as the Father loved Me, I also loved you; remain in My love. <sup>10</sup>If you keep My commandments you shall remain in My love just as I have kept My Father's commandments and remain in His love. <sup>11</sup>I have spoken these (things) to you in order that My joy may remain in you, and your joy may be full. <sup>12</sup>This is My commandment, that you love one another just as I loved you. <sup>13</sup>No one has greater love than this, that one lay down his life for his friends. <sup>14</sup>You are My friends if you do whatever I command you. <sup>15</sup>I do not call you slaves any longer because the slave does not know what his master is doing. But I called you friends because all (things) which I heard from My father I made known to you. <sup>16</sup>You yourselves did not choose Me, but I myself chose you, and appointed you in order that you may go and may bear fruit, and (that) your fruit may remain, in order that anything you may ask the Father in My Name, He

may give you. <sup>17</sup>These (things) I command you, in order that you may love one another. <sup>18</sup>If the world hates you, you know that it has hated Me before you. <sup>19</sup>If you were of the world, the world would love its own; but because you are not of the world, but I chose you out the world, because of this the world hates you. <sup>20</sup>Remember the word which I spoke to you, a slave is not greater than his lord. If they persecuted Me they shall also persecute you; if they kept My word, they shall also keep yours. <sup>21</sup>But they shall do all these (things) to you because of My Name, because they do not know the (One) sending Me. <sup>22</sup>If I came not and spoke to them, they had no sin; but now they have no excuse concerning their sin. <sup>23</sup>The (one) hating Me also hates My Father. <sup>24</sup>If I did not do the works among them which no other did, they had no sin. But now they have both seen and have hated both Me and My Father. <sup>25</sup>But it is in order that the word may be fulfilled which has been written in their Law 'they hated Me without a cause.' <sup>26</sup>And when the Comforter may come whom I shall send to you from the Father, the Spirit of truth which goes out from the Father, that (One) shall witness concerning Me. <sup>27</sup>And you also bear witness because you are with Me from (the) beginning."

**16** "I have spoken these (things) to you in order that you may not be led astray. <sup>2</sup>They shall cast you out of the synagogues; but (the) hour is coming that everyone killing you shall think to offer service to God. <sup>3</sup>And they shall do these (things) to you because they do not know the Father nor Me. <sup>4</sup>But I have spoken these (things) to you in order that when the hour may have come you may remember them, that I told (them) to you. But I did not tell you these (things) from (the) beginning because I was with you. <sup>5</sup>But now I am going to

the (One) sending Me, and none of you askes Me, 'Where are You going?' <sup>6</sup>But because I have spoken these (things) to you, grief has filled your heart. <sup>7</sup>But I am telling you the truth, it is profitable for you that I should go away. For if I do not go away the Comforter shall not come to you; but if I depart I will send Him to you. <sup>8</sup>And having come that (One) shall convict the world concerning sin, and concerning righteousness, and concerning judgement. <sup>9</sup>Concerning sin because they do not believe in Me, <sup>10</sup>and concerning righteousness because I am going to My Father and you see Me no longer; <sup>11</sup>and concerning judgement because the ruler of this world has been judged. Yet <sup>12</sup>I have many (things) to say to you, but you are not able to bear (them) now.

<sup>13</sup>But when that (One) may come, the Spirit of truth, He shall guide you into all the truth; for He shall not speak of Himself, but whatever He hears He shall speak, and He shall announce to you the coming (things). <sup>14</sup>That (One) shall glorify Me because He shall receive from Mine and shall announce to you. <sup>15</sup>All (things) whatever the Father has are Mine. Because of this I said that He receives from Me and shall announce to you. <sup>16</sup>A little (while) and you do not see Me, and again a little (while) and you shall see Me because I go away to the Father." <sup>17</sup>Then His disciples said to one another, "What is this which He is saying to us, 'A little (while) and you do not see Me, and again a little (while) and you shall see Me?' Also, 'because I go to the Father'"; <sup>18</sup>therefore they said, "What is (this) which He is saying, the little? We do not know what He is saying." <sup>19</sup>Then Jesus knew that they wished to ask Him, and said to them "Do you inquire concerning this with one another because I said a little (while) and you do not see Me, and again a little (while) and you shall see

Me? <sup>20</sup>Truly truly I say to you, that you shall weep and lament but the world shall rejoice; and you shall be grieved; but your grief shall be (turned) into joy. <sup>21</sup>When a woman brings forth a child she has grief because her hour has come, but when she may born a child she no longer remembers the anguish because of the joy that a man was born into the world. <sup>22</sup>And therefore you now indeed have grief. But again I shall see you and your heart shall rejoice, and no one shall take your joy from you. <sup>23</sup>And in that day you shall not ask Me anything. Truly truly I say to you, that whatever you may ask the Father in My Name He shall give you. <sup>24</sup>Until now you did not ask Me anything; ask and you shall receive that your joy may be fulfilled. <sup>25</sup>I have spoken these (things) to you in allegories. The hour is coming when I shall no longer speak to you in allegories, but I shall announce plainly to you concerning the Father. <sup>26</sup>In that day you shall ask in My Name and I do not say to you that I will ask the Father concerning you; <sup>27</sup>for the Father Himself loves you because you have loved Me and have believed that I came out from God. <sup>28</sup>I came out from the Father and have come into the world; again I am leaving the world, and I am gong to the Father." <sup>29</sup>His disciples say to Him, "Behold you speak plainly now, and you speak no allegory. <sup>30</sup>Now we know that you know all (things), and you have no need in order that anyone ask you. By this we believe you came out from God." <sup>31</sup>Jesus answered them, "Do you now believe? <sup>32</sup>Behold an hour is coming and has now come that each of you shall be scattered to his own and you shall leave Me alone; and I am not alone because the Father is with Me. <sup>38</sup>I have spoken these (things) to you in order that in Me you may have peace. In the world you have tribulation but be of good courage, I have overcome the world.

**17** Jesus spoke these (things), and lifted up His eyes to Heaven, and said, “Father, the hour has come, glorify Your Son in order that Your Son may also glorify You; <sup>2</sup>Just as You gave Him authority over all flesh, in order that all which You have given Him, He may give eternal life. <sup>3</sup>And this is eternal life, that they may know You, the only true God and Jesus Christ Whom You sent. <sup>4</sup>I glorified You on the earth, having completed the work which You have given Me to do. <sup>5</sup>And now Father glorify Me with Yourself with the glory which I had with You before the world was. <sup>6</sup>I made known Your Name to the men whom You gave to Me out of the world. They were Yours and You gave them to Me and they have kept your word. <sup>7</sup>Now, they have known that all (things) whatever you have given Me is of You, <sup>8</sup>because I have given to them the words which You have given to Me, and they received (them) and they truly know that I came out from You, and they believed that You sent Me. <sup>9</sup>I am asking concerning them; I am not asking concerning the world, but concerning (those) whom You have given Me because they are Yours, <sup>10</sup>and all My (things) are Yours, and Your (things) Mine; and I have been glorified in them. <sup>11</sup>And I am no longer in the world, even (though) these are in the world, and I am coming to You. Holy Father, keep them in Your Name whom You have given to Me, in order that they may be one as We. <sup>12</sup>When I was with them in the world I was keeping them in Your Name. I guarded (these) whom You have given to Me, and none out of them perished except the son of destruction, in order that the Scripture may be fulfilled. <sup>13</sup>But now I am coming to You, and I am speaking these (things) in the world, in order that they may have My joy fulfilled in them. <sup>14</sup>I have given them your word, and the world hated them because they are not of the world, just as

I am not of the world. <sup>15</sup>I am not asking that You take them out of the world, but that You may keep them from the evil (one). <sup>16</sup>They are not of the world just as I am not of the world. <sup>17</sup>Sanctify them by Your truth, Your word is truth. <sup>18</sup>Just as you sent Me into the world, I also sent them into the world; <sup>19</sup>and I sanctify Myself for them in order that they may also be sanctified in truth. <sup>20</sup>I am not asking concerning these only, but concerning those who shall believe on Me through their word, <sup>21</sup>in order that they all may be one, just as You Father (are) in Me, and I in You, in order that they may also be one in Us in order that the world may believe that you sent Me. <sup>22</sup>And I have given to them the glory which you have given to Me, in order that they may be one just as We are One. <sup>23</sup>I in them, and You in Me in order that they may be perfected in one, and in order that the world may know that you sent Me and loved them just as you loved Me. <sup>24</sup>Father, (these) whom you have given Me, I wish that where I am these may also be with Me, in order that they may see My glory which You gave to Me because You loved Me before (the) foundation of (the) world. <sup>25</sup>Righteous Father, and the world did not know You, but I knew You, and these knew that You sent Me. <sup>26</sup>And I made known Your name to them, and I shall make (it) known, in order that the love (with) which You loved Me may be in them and I in them.”

**18** Having said these (things), Jesus went out with His disciples on the other side of the brook of Kidron, where there was a garden into which He and His disciples entered. <sup>2</sup>Now Judas, the (one) betraying Him also knew the place because Jesus was gathered there many times with His disciples. <sup>3</sup>Therefore Judas, having taken a band and officers from the chief priests and

Pharisees comes there with torches and lamps and weapons. <sup>4</sup>Then Jesus, knowing all the (things) that were coming upon Him, having gone out said to them, "Whom do you seek?" <sup>5</sup>They answered Him, "Jesus the Nazarene." Jesus says to them, "I am I." And Judas, the one betraying Him, also stood with them. <sup>6</sup>When therefore He said to them, "I am I," they went backward and fell to (the) ground. <sup>7</sup>Then again He asked them, "Whom do you seek?" And they said, "Jesus the Nazarene," <sup>8</sup>Jesus answered, "I told you that I am I. Therefore if you seek Me permit these to go away" <sup>9</sup>[in order that the word which He spoke might be fulfilled], "Of those whom You have given Me I lost not one of them." <sup>10</sup>Then Simon Peter having a sword, drew it and struck the slave of the high priest and cut off his right ear. And the slave's name was Malchus. <sup>11</sup>Then Jesus said to Peter, "Put your sword into the sheath. The cup which the Father has given Me should I not drink it?" <sup>12</sup>Then the band and the captain and the officers of the Jews seized Jesus and bound Him.

<sup>13</sup>And they led Him away to Annas first; for he was the father-in-law of Caiaphas who was high priest that year. <sup>14</sup>And Caiaphas was the (one) who counseled the Jews that "it is profitable for one man to die for the people." <sup>15</sup>And Simon Peter and another disciple followed Jesus. And that disciple was known to the high priest, and he entered with Jesus into the court of the high priest. <sup>16</sup>But Peter stood outside at the door. Therefore the other disciple who was known to the high priest went out and spoke to the door-keeper and he brought in Peter. <sup>17</sup>Then the girl, the door-keeper, says to Peter, "are you not also of the disciples of this man?" That (one) says, "I am not." <sup>18</sup>And the slaves and the officers were standing having made a fire of coals because it was cold,

and they were warming themselves; and Peter was standing with them and warming himself. <sup>19</sup>Then the high priest questioned Jesus concerning His disciples and His teaching.

<sup>20</sup>Jesus answered him, "I spoke boldly to the world; always I taught in the synagogue and the temple where the Jews always come together, and I spoke nothing in secret. <sup>21</sup>Why do you question Me? Question those who heard what I spoke to them; behold these know what I said." <sup>22</sup>And He having said these (things), one of the officers standing by gave the palm of his hand to Jesus, saying, "Do you answer the high priest thus?" <sup>23</sup>Jesus answered him, "If I spoke evil, bear witness concerning the evil, but if well, why do you strike Me?" <sup>24</sup>Then Annas sent Him bound to Caiaphas the high priest.

<sup>25</sup>Now Simon Peter was standing and warming himself. Therefore they said to Him, "Are you not also one of His disciples?" That (one) denied and said, "I am not." <sup>26</sup>One of the slaves of the high priest, being a relative (to him) whose ear Peter cut off, said, "Did I not see you in the garden with Him?"

<sup>27</sup>Then again Peter denied, and (the) rooster crew immediately.

<sup>28</sup>Then they brought Jesus from Caiaphas into the praetorium, and it was early. And they did not enter into the praetorium in order that they might not be defiled, but in order that they may eat the Passover. <sup>29</sup>Therefore Pilate went out to them and said, "What accusation do you bring against this man?" <sup>30</sup>They answered and said to him, "If this (one) were not an evil doer we would not have delivered him up to you." <sup>31</sup>Then Pilate said to them, "You take Him and judge Him according to your Law." Then the Jews said to Him, "It is not lawful for us to put anyone to death," <sup>32</sup>in order that the word of Jesus may be fulfilled which He said signifying what manner (of)

death He was about to die. <sup>33</sup>Then Pilate again entered into the praetorium and summoned Jesus and said to Him, "Are you the King of the Jews?" <sup>34</sup>Jesus answered him, "Do you say this from yourself or did others tell you concerning Me?" <sup>35</sup>Pilate answered, "Am I a Jew? Your nation and the chief priests delivered You up to me. What did You do?" <sup>36</sup>Jesus answered, "My Kingdom is not of this world, if My Kingdom were out of this world My attendants would fight in order that I may not be delivered up to the Jews; but now My Kingdom is not from here." <sup>37</sup>Then Pilate said to Him, "Are you then a king?" Jesus answered, "You say that I am a king. For this I have been born and for this have I come into the world in order that I may bear witness to the truth. Everyone who is of the truth hears My voice." <sup>38</sup>Pilate says to Him, "What is truth?" And having said this, again he went out to the Jews and says to them, "I do not find one crime in Him, <sup>39</sup>and it is your custom that I shall release one to you at the passover; therefore do you wish I shall release to you the King of the Jews?" <sup>40</sup>Then they all cried again, saying, "Not this one, but Barabbas." Now Barabbas was a robber.

**19** Therefore Pilate then took Jesus and scourged (Him). <sup>2</sup>And the soldiers having plaited a crown out of thorns, placed (it) upon His head, and they cast a purple garment around Him, <sup>3</sup>and said, "Hail, King of the Jews," and they gave to Him the palms of their hands. <sup>4</sup>Then again Pilate went outside, and said to them, "Behold I bring Him out to you in order that you may know that I find not one crime in Him." <sup>5</sup>Then Jesus came outside wearing the thorny crown and the purple garment. And he says to them, "Behold the man."

<sup>6</sup>Then when the chief priests and the officers saw Him, they cried, saying,

"Crucify (him), crucify (him)." Pilate says to them, "You take Him and crucify (him), for I find no crime in him." <sup>7</sup>The Jews answered him, "We have a Law, and according to our Law He ought to die because he made himself Son of God." <sup>8</sup>Then when Pilate heard this word he was more afraid, <sup>9</sup>and he entered again into the praetorium, and says to Jesus, "Where are You from?" But Jesus gave him no answer.

<sup>10</sup>Therefore Pilate says to Him, "You do not speak to me? Do You not know that I have authority to crucify You and I have authority to release You?" <sup>11</sup>Jesus answered, "You do not have any authority against Me if it had not been given you from above; for this reason the (one) delivering Me up to you has a greater sin." <sup>12</sup>From this (time) Pilate sought to release Him; but the Jews cried, saying, "If you release this (one), you are not a friend of Caesar. Everyone making himself a king speaks against Caesar." <sup>13</sup>Then Pilate, having heard this word, brought out Jesus, and sat upon the judgement seat at a place called Pavement, but in Hebrew, Gabbatha. <sup>14</sup>Now it was (the) preparation of the Passover, and it was about (the) sixth hour. And he said to the Jews, "Behold your king." <sup>15</sup>But they cried, "Away (with him), away (with him), crucify him." Pilate says to them, "Shall I crucify your king?" The chief priests answered, "We have no king except Caesar." <sup>16</sup>Then, therefore he delivered Him up to them in order that He might be crucified.

<sup>17</sup>And they took Jesus and led (Him) away. And carrying His cross He went out to a place which is called, A Skull, which in Hebrew is called Golgotha, <sup>18</sup>where they crucified Him and with Him two others (one) on one side and (one) on the other, and Jesus in the middle. <sup>19</sup>And Pilate also wrote a title and placed (it) on the cross; and it was writ-

ten, "JESUS THE NAZARENE THE KING OF THE JEWS." <sup>20</sup>Therefore many of the Jews read this title because the place where Jesus was crucified was near the city. And it had been written in Hebrew, in Greek, (and) in Latin. <sup>21</sup>Then the chief priests of the Jews were saying to Pilate, "Do not write 'The king of the Jews,' but that that (one) said, 'I am the King of the Jews.'" <sup>22</sup>Pilate answered, "What I have written I have written."

<sup>23</sup>Then the soldiers, when they crucified Jesus took His garments and made four parts, a part to each soldier, also the tunic. And the tunic was seamless, woven from the top through (the) whole. <sup>24</sup>Therefore they said to one another, "Let us not tear it, but let us cast lots concerning it, whose it shall be; in order that the Scripture may be fulfilled, which said, "They divided My garments among them and for My garment they cast a lot." <sup>25</sup>Therefore the soldiers did these (things).

But His mother and His mother's sister, Mary the (wife) of Clopas and Mary the Magdalene stood by the cross of Jesus. <sup>26</sup>Then Jesus having seen the mother and the disciple whom He loved standing by, says to His mother, "Woman, behold your son." <sup>27</sup>Then He says to the disciple, "Behold your mother." And from that hour the disciple took her into his own (home). <sup>28</sup>After this, Jesus knowing that all (things) had already been accomplished in order that the Scripture may be fulfilled, He says, "I thirst." <sup>29</sup>Then a vessel full of vinegar was set. And they, having filled a sponge with vinegar and having put (it) on hyssop brought it to His mouth. <sup>30</sup>Then when Jesus took the vinegar He said, "It has been finished" and having bowed the head He delivered up the spirit. <sup>31</sup>Therefore the Jews, since it was (the) preparation, in order that the bodies may not remain upon the cross on the sabbath, for it was the great day of that sab-

bath, they asked Pilate in order that their legs might be broken, and they be taken away. <sup>32</sup>Then the soldiers came and broke the legs of the first, and (then) of the other who was crucified with Him. <sup>33</sup>But having come upon Jesus, when they saw He was already dead, they did not break His legs, <sup>34</sup>but one of the soldiers pierced His side with a spear, and immediately came out blood and water. <sup>35</sup>And the (one) who saw (it) has borne witness, and his witness is true, and that one knows that he speaks truthful, in order that you may believe. <sup>36</sup>For these (things) came to pass in order that the Scripture might be fulfilled, "A bone of His shall not be broken."

<sup>37</sup>And again another Scripture says, "They shall look on whom they have pierced."

<sup>38</sup>And after these (things) Joseph from Arimathea, being a disciple of Jesus, but having been concealed because of the fear of the Jews asked Pilate in order that he may take away the body of Jesus. And Pilate permitted (him). Therefore he came and took away the body of Jesus. <sup>39</sup>And Nicodemus also came, the (one) coming by night at first, bringing a mixture of myrrh and aloes about one hundred pounds. <sup>40</sup>Then they took the body of Jesus and bound it with pieces of linen with the spices just as it is the custom with the Jews to prepare for burial. <sup>41</sup>And there was a garden in the place where He was crucified; and in the garden (was) a new tomb, in which no one was ever laid.

<sup>42</sup>There, then because (it was) the preparation of the Jews because the tomb was near, they laid Jesus.

**20** Now on the first (day) of the week, Mary Magdalene comes early to the tomb, there yet being darkness, and sees the stone having been taken away from the tomb. <sup>2</sup>Therefore she runs and comes to Simon Peter and

the other disciple whom Jesus loved, and says to them, "They took away the Lord out of the tomb, and we do not know where they laid Him." <sup>3</sup>Then Peter and the other disciple went out and came to the tomb.

<sup>4</sup>And the two ran together, and the other disciple ran in front swifter than Peter, and came first to the tomb, <sup>5</sup>and having stooped down he sees the pieces of linen lying; However he did not enter. <sup>6</sup>Then comes Simon Peter following him, and he entered into the tomb, and he sees the pieces of linen lying, <sup>7</sup>and the handkerchief which was upon the head, not lying with the pieces of linen, but was folded apart into one place. <sup>8</sup>Therefore, then also the other disciple who came first to the tomb entered, and he saw and believed; <sup>9</sup>for they did not yet know the Scripture that it is necessary (for) Him to arise from (the) dead. <sup>10</sup>Then the disciples went away again to their (home). <sup>11</sup>But Mary stood outside at the tomb weeping. Then as she was weeping she stooped down into the tomb <sup>12</sup>and sees two angels sitting in white, one at the head and one at the feet, where the body of Jesus was lain. <sup>13</sup>And they say to her, "Woman, why do you weep?" She says to them "Because they have taken away my Lord, and I do not know where they laid Him."

<sup>14</sup>And having said these (things) she turned behind and sees Jesus standing, and she did not know that it is Jesus. <sup>15</sup>Jesus says to her, "Woman, why do you weep? Whom do you seek?" That (one) thinking that He is the gardener says to Him, "Sir, if you carried Him away, tell me where you laid Him, and I will take Him away." <sup>16</sup>Jesus says to Her, "Mary." That (one) turning says to Him, "Rabboni," which is being said, 'Teacher.'

<sup>17</sup>Jesus says to her, "Do not touch Me, for I have not yet ascended to My Father; but go to my brothers and tell

them I ascend to My Father and your Father and My God and your God."

<sup>18</sup>Mary Magdalene comes bringing word to the disciples, that she had seen the Lord and He told her these (things).

<sup>19</sup>Therefore, being evening on that first day of the week, and the doors having been closed where the disciples were gathered together because of the fear of the Jews, Jesus came and stood in the middle, and says to them, "Peace (be) to you." <sup>20</sup>And having said this He showed them His hands and side. Then the disciples rejoiced, having seen the Lord. <sup>21</sup>Then Jesus said to them again, "Peace (be) to you." Just as the Father has sent Me I also send you." <sup>22</sup>And having said this, He breathed on (them) and said to them, "Receive (the) Holy spirit. <sup>23</sup>Whomever sins you may forgive they are forgiven them; whomever you retain they have been retained." <sup>24</sup>But Thomas, one of the twelve, the (one) called Didymus was not with them when Jesus came.

<sup>25</sup>Therefore, the other disciples were saying to him, "We have seen the Lord." But he said to them, "Unless I see the print of the nails in His hand, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

<sup>26</sup>And after eight days, again His disciples were inside, and Thomas with them. The doors having been shut, Jesus comes and stood in the middle and said, "Peace (be) to you." <sup>27</sup>Then He says to Thomas, "Bring your finger here and see My hands and bring your hand and put (it) into My side, and do not be unbelieving but believing." <sup>28</sup>And Thomas answered and said to Him, "My Lord and my God." <sup>29</sup>Jesus says to him, "Because you have seen Me, Thomas, you have believed. Blessed (are) those not having seen, and having believed."

<sup>30</sup>Then Jesus did many other signs in (the) presence of His disciples which is

not written in this book. <sup>31</sup>But these (things) have been written in order that you may believe that Jesus is the Christ the Son of God, and that believing you may have life in His name.

**21** After these (things) Jesus again manifested Himself to the disciples at the Sea of Tiberias. And He manifested (Himself) thus. <sup>2</sup>Simon Peter and Thomas, the (one) being called Didymus, and Nathanael, the (one) from Cana of Galilee and the (sons) of Zebedee and two others of His disciples were together. <sup>3</sup>Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went out and entered into the boat immediately and on that night they caught nothing. <sup>4</sup>Now morning already having come, Jesus stood on the seashore; however the disciples did not know that it is Jesus. <sup>5</sup>Then Jesus says to them, "Little children, do you have any food?" They answered Him, "No." <sup>6</sup>And He said to them, "Cast the net to the right side of the boat, and you shall find (some)." Therefore they cast, and they were no longer able to draw it from the multitude of fishes.

<sup>7</sup>Then that disciple whom Jesus loved says to Peter, "It is the Lord." Then, Simon Peter having heard that it is the Lord, girded (his) coat around him, [for he was naked], and threw himself into the sea. <sup>8</sup>And the other disciples came in the small boat, [for they were not far from the land but about two hundred cubits from (it)] dragging the net of the fishes. <sup>9</sup>Then when they came up on the land they saw live coals and a fish lying upon (it) and bread. <sup>10</sup>Jesus says to them, "Bring from the little fish you just caught." <sup>11</sup>Simon Peter went up and drew the net upon the land full of large fish, one hundred and fifty three; and (though) being so many the net was not torn. <sup>12</sup>Jesus says to them, "Come, take

breakfast." But none of the disciples dared to ask Him, "Who are you," knowing that it is the Lord. <sup>13</sup>Jesus then comes and takes the bread and gives (it) to them, and likewise the little fish.

<sup>14</sup>Now this (is) the third time Jesus was manifested to His disciples, after He was raised from (the) dead.

<sup>15</sup>Then when they took breakfast Jesus says to Simon Peter, "Simon, (son) of Jonah, do you love Me more (than) these?" He says to Him, "Yes Lord You know that I love You." He says to him, "Feed My lambs." <sup>16</sup>He says to him again a second time, "Simon (son) of Jonah do you love Me?" He says to Him, "Yes Lord You know that I love You." He says to him, "Feed My sheep." <sup>17</sup>He says to him the third time, "Simon, (son) of Jonah, do you love Me?" Peter was grieved that He said to him a third time, "Do you love Me? And he said to Him, "Lord You know all (things). You know that I love You." Jesus says to him, "Feed My sheep. <sup>18</sup>Truly truly I say to you, when you were younger you girded yourself and walked where you wished, but when you become old you shall stretch out your hands and another shall gird you and carry you where you wish not." <sup>19</sup>But He said this, indicating by what sort of death he should glorify God. And having said this He says to him, "Follow Me." <sup>20</sup>But Peter having turned, saw the disciple whom Jesus loved, following, who also reclined on His breast at the supper and said, "Lord, who is the (one) betraying You?" <sup>21</sup>Having seen this (one) Peter says to Jesus, "Lord but what of this (one)?" <sup>22</sup>Jesus says to him, "If I will him to remain until I come, what (is it) to you? You follow Me." <sup>23</sup>Therefore this word went out to the brothers that that disciple does not die. However, Jesus did not say to him that he does not die, but "If I will him to remain until I come, what (is it) to you."

<sup>24</sup>This is the disciple who is bearing



witness concerning these (things) and (who) wrote these (things), and we know that his witness is true. <sup>25</sup>Now there are also many other (things) what

Ever Jesus did which if they should be written one by one, I suppose not even the world itself would contain the books written. Amen.

# *Acts*

**1** Indeed, O Theophilus, I made the first discourse concerning all which Jesus began both to do and to teach, <sup>2</sup>until the day He was taken up, having given command by (the) Holy Spirit to the Apostles whom He chose; <sup>3</sup>to whom He also showed Himself alive by many convincing proofs, after He suffered, being seen by them through forty days, and speaking the (things) concerning the Kingdom of God. <sup>4</sup>And being gathered together with them He commanded them not to leave Jerusalem, but to await the promise of the Father, "Which you heard from Me. <sup>5</sup>Because John indeed baptized with water, but you shall be baptized with (the) Holy Spirit after not many of these days." <sup>6</sup>So then having come together, they were asking Him saying, "Lord, do You at this time restore the Kingdom to Israel?" <sup>7</sup>And He said to them, "It is not for you to know (the) times or seasons which the Father set in His own authority; <sup>8</sup>but you shall receive power the Holy Spirit having come upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto (the) end of the earth." <sup>9</sup>And having said these (things), (with) them looking He was taken up, and a cloud received Him from

their eyes. <sup>10</sup>And as they were gazing into Heaven at His going, behold two men also stood by them in white raiment <sup>11</sup>who also said, "Men, Galileans, why do you stand looking into Heaven? This Jesus Who was received up from you into Heaven shall so come in the same way which you saw Him going into Heaven."

<sup>12</sup>Then they returned to Jerusalem from the Mount called Olives, which is near Jerusalem a sabbath's journey. <sup>13</sup>And when they entered they went up into the upper room where they were dwelling, both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James (son) of Alpheus and Simon the Zealot, and Judas (son) of James. <sup>14</sup>These all were continuing steadfastly with one mind in prayer and in supplication with (the) women and Mary the mother of Jesus and with His brothers.

<sup>15</sup>And in these days, Peter having stood up in (the) midst of the disciples said, [Now there was a crowd of names altogether about one hundred and twenty], <sup>16</sup>"Men, brothers, it is necessary (for) this Scripture to be fulfilled which the Holy Spirit spoke before through the mouth of David concerning Judas who

became a guide to those who seized Jesus; <sup>17</sup>because he was numbered with us and received the portion of this ministry. <sup>18</sup>Therefore this one acquired a field out of the wage of unrighteousness, and plunging headlong he burst asunder and all his entrails were poured out. <sup>19</sup>And it became known to all those dwelling in Jerusalem, so that that field was called Akeldama in their own tongue, that is a field of blood. <sup>20</sup>For it has been written in (the) book of Psalms, 'Let his dwelling become a desert, and let there not be one dwelling in it, and let another receive his office.' <sup>21</sup>Therefore of the men who went with us during all (the) time in which the Lord Jesus went in and out among us, <sup>22</sup>beginning from the baptism of John until the day that He was received up from us, it is necessary that one of these should become a witness with us of His resurrection." <sup>23</sup>And they set forth two, Joseph the (one) called Barsabas, who was called Justus, and Matthias. <sup>24</sup>And praying they said, "You Lord, knower of all hearts, show us which one out of these You Yourself chose <sup>25</sup>to take the place of this ministry and apostleship from which Judas deviated to go to his own place." <sup>26</sup>And they gave their lots, and the lot fell upon Matthias; and he was numbered with the eleven disciples.

**2** And in the fulfilling of the Day of Pentecost they were all with one accord in the same place. <sup>2</sup>And suddenly (there) came from Heaven a sound as a violent rushing wind. And it filled all the house where they were sitting. <sup>3</sup>And (there) appeared to them divided tongues like fire and it set upon each one of them.

<sup>4</sup>And they were all filled with (the) Holy Spirit, and they began to speak in other tongues as the Spirit gave to them to utter forth. <sup>5</sup>Now Jews were dwelling in Jerusalem, devout men from every

nation of those under the heaven. <sup>6</sup>But this sound having come, the multitude came together and were confused because each one heard them speaking in his own tongue. <sup>7</sup>And they were all amazed and marveled, saying to one another, behold, are not all these Galileans speaking? <sup>8</sup>And how do we each hear in his own tongue in which we were born,

<sup>9</sup>Parthians and Medes and Elamites, and those dwelling in Mesopotamia, both Judea and Cappadocia, Pontus and Asia, <sup>10</sup>both Phrygia and Pamphylia, Egypt and the part of Libya which (is) around Cyrene, and the visiting Romans, both Jews and proselytes, <sup>11</sup>Cretans and Arabians, we hear them speaking in our own tongues the great (things) of God. <sup>12</sup>And all were amazed and thoroughly perplexed, saying one to another, "What could this be?" <sup>13</sup>But others, mocking, said, "They are filled (with) new wine."

But Peter having stood with the eleven, lifted up his voice and declared to them, <sup>14</sup>"Men, Jews, and all those dwelling in Jerusalem, let this be known to you and listen to my words. <sup>15</sup>For these are not drunk as you suppose, for it is (the) third hour of the day <sup>16</sup>but this is (that) which has been spoken by the prophet Joel. <sup>17</sup>'And it shall be in the last days says God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; <sup>18</sup>and also upon My menslaves and My maidslaves I will pour out of My Spirit in those days and they shall prophesy. <sup>19</sup>And I will give wonders in heaven above and signs upon the earth below, blood and fire and vapor of smoke. <sup>20</sup>The sun shall be turned into darkness and the moon into blood before the great and glorious day of (the) Lord comes. <sup>21</sup>And it shall be, everyone who should call on the name

of (the) Lord shall be saved.' <sup>22</sup>Men, Israelites, hear these words, Jesus the Nazarene, a man demonstrated by God among you by mighty deeds and wonders and signs which God did by Him in your midst as you yourselves also know; <sup>23</sup>this (One) (being) delivered up by the foreordained plan and foreknowledge of God, having been taken by lawless hands having crucified you killed, <sup>24</sup>Whom God raised up having loosed the birth-pangs of death, inasmuch as it was not possible (for) Him to be held by it. <sup>25</sup>For David says (as) to Him, 'I foresaw the Lord before me at all times because He is at my right (hand) in order that I may not be moved. <sup>26</sup>Because of this my heart was made glad and my tongue was exalted. But yet also my flesh shall rest in hope, <sup>27</sup>because You shall not leave my soul in Hades, nor shall You give Your Holy (One) to see corruption. <sup>28</sup>You made known to Me (the) ways of life. You shall fill Me with gladness with Your countenance.' <sup>29</sup>Men, brothers, it is lawful to speak to you with boldness concerning the patriarch David, because he both died and was buried and his tomb is among us until this day. <sup>30</sup>Therefore being a prophet and knowing that God swore to him with an oath, (that) out of (the) fruit of his loins according to the flesh, to raise up Christ to sit on His throne; <sup>31</sup>looking forward he spoke concerning the resurrection of Christ, that His soul was not left in Hades nor did His flesh see corruption. <sup>32</sup>This Jesus God raised up, of which we are all witnesses. <sup>33</sup>Therefore having been exalted at the right hand of God and having received from the Father the promise of (the) Holy Spirit, He poured out this which you now see and hear. <sup>34</sup>For David did not go up into the Heavens, but he himself says, 'The Lord said to my Lord, sit at my right hand <sup>35</sup>until I place your enemies as a footstool of your feet.'

<sup>36</sup>Therefore, assurdely, let every house of Israel know, that God made Him this Jesus Whom you crucified, both Lord and Christ."

<sup>37</sup>But having heard (this) they were stabbed in the heart and said to Peter, and the rest (of the) apostles, "What shall we do, Men, Brothers?" <sup>38</sup>And Peter said to them, "Repent and be baptized each of you in the name of Jesus Christ unto the remission of sins and you shall receive the gift of the Holy Spirit. <sup>39</sup>For the promise is to you and to your children and to all those far away, as many as (the) Lord your God may call." <sup>40</sup>And with many other words he earnestly witnessed and exhorted, saying, "Be saved from this wicked generation." <sup>41</sup>Then those having gladly received his word were baptized; and about three thousand souls were added that day. <sup>42</sup>And they were continuing steadfastly in the teaching of the apostles and in fellowship and in the breaking of bread and in the prayers. <sup>43</sup>And fear was upon every soul, and many wonders and signs were done through the apostles.

<sup>44</sup>And all those believing were together and had all (things) common; <sup>45</sup>and they sold (their) possessions and goods and divided them to all according as anyone had need. <sup>46</sup>And daily, continuing steadfastly with one mind in the temple, and breaking bread from house to house, they were sharing food in gladness and simplicity of heart, <sup>47</sup>praising God and having favor with all the people. And the Lord added to the church daily those being saved.

**3** And Peter and John were going up together into the temple at the hour of prayer, the ninth; <sup>2</sup>and a certain man being lame from his mother's womb was being carried, whom they placed daily at the gate of the temple called Beautiful, to ask alms from those enter-

ing into the temple; <sup>3</sup>who having seen Peter and John about to enter into the temple asked to receive alms. <sup>4</sup>And Peter gazing at him with John, said, "Look to us." <sup>5</sup>And he took heed to them, expecting to receive something from them. <sup>6</sup>but Peter said, "I do not have silver and gold, but what I have this I give to you; in the name of Jesus Christ the Nazarene, rise up and walk." <sup>7</sup>And having taken him by the right hand he raised (him) up, and immediately his feet and ankle bones were strengthened, <sup>8</sup>and leaping up he stood and was walking and entered into the temple with them walking and leaping and praising God. <sup>9</sup>And all the people saw him walking and praising God. <sup>10</sup>And they recognized him, that this was the (one) sitting for alms at the gate Beautiful of the temple. And they were filled with wonder and amazement at what had happened to him. <sup>11</sup>And as the lame (man), having been healed was holding Peter and John all the people ran together to them on the colonnade called Solomon's, greatly amazed. <sup>12</sup>And having seen (this) Peter gave answer to the people, "Men, Israelites, why do you marvel at this? Or why do you gaze at us as by (our) own power or goodness (we) had made him to walk? <sup>13</sup>The God of Abraham and of Isaac and of Jacob, the God of our fathers glorified His servant Jesus Whom you delivered up, and denied Him before the face of Pilate who having decided to release that (One). <sup>14</sup>But you denied the Holy and Righteous (One) and requested a man, a murderer to be granted to you. <sup>15</sup>But you killed the Prince of life whom God raised from (the) dead, of which we are witnesses.

<sup>16</sup>And upon the faith of His Name, this (one) whom you see and know was made strong by His Name, and the faith which (is) through Him, He gave to him this perfect soundness before you all. <sup>17</sup>And now, Brothers, I know that you

did (it) in ignorance also as your rulers (did). <sup>18</sup>But what God before declared through (the) mouth of all His prophets (that) the Christ should suffer He thus fulfilled. <sup>19</sup>Therefore repent and be converted for the blotting out of your sins so tht times of refreshing may come from (the) presence of the Lord <sup>20</sup>and He may send the (One) before proclaimed to you, Jesus Christ, <sup>21</sup>whom it is necessary for the Heaven to receive until the times of restoration of all (things) which God spoke through (the) mouth of all His holy prophets from ancient times. <sup>22</sup>For indeed Moses said to the fathers, '(The) Lord your God shall raise up to you a Prophet from your brothers like me. You shall hear Him according to all (things) whatever He may speak to you. <sup>23</sup>And it shall be, every soul which may not hear that Prophet shall be utterly destroyed from the people.' <sup>24</sup>And also all the prophets from Samuel and those following, as many as spoke also announced beforehand of these days. <sup>25</sup>You are the sons of the prophets and of the covenant which God set forth to our fathers, saying to Abraham, 'And in your seed shall all the families of the earth be blessed.' <sup>26</sup>To you, God first having raised up His child, Jcsus, sent Him, blessing you in turning each from your sins."

**4** And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, <sup>2</sup>being vexed because they (were) teaching the people and proclaiming in Jesus the resurrection out of the dead. <sup>3</sup>And they laid hands on them and put (them) in prison until the morrow, for it was already evening. <sup>4</sup>But many of those having heard the word believed, and the number of the men came to about five thousand. <sup>5</sup>And it came to pass on the morrow, their rulers and elders and scribes were gathered

together at Jerusalem, <sup>6</sup>and Annas the high priest and Caiaphas and John and Alexander and as many as were of (the) family of the high priest, <sup>7</sup>and having stood them in the midst they inquired, "By what power or by what name did you do this?" <sup>8</sup>Then Peter, having been filled of (the) Holy Spirit said to them, "Rulers of the people and elders of Israel, <sup>9</sup>if we are being examined today in regard to (the) good deed (to the) sick man by what this (one) has been healed, <sup>10</sup>let it be known to you all and to all the people of Israel that in the Name of Jesus Christ the Nazarean, Whom you crucified, Whom God raised out of (the) dead, by this (One), this (one) stands before you. <sup>11</sup>This is the Stone which had been set at naught by you the builders, which became the head of (the) corner. <sup>12</sup>And there is no salvation in any other, for neither is there another name under the Heaven which has been given among men by which it is necessary for us to be saved."

<sup>13</sup>But seeing the boldness of Peter and John, and having perceived that they are uneducated and uninstructed, they marveled, and they recognized them that they were with Jesus. <sup>14</sup>And seeing the man who had been healed standing with them, they had nothing to say against it. <sup>15</sup>And having ordered them to go outside the Sanhedrin, they conferred with one another, <sup>16</sup>saying, "What shall we do to these men? For that indeed a notable sign has been done through them (is) manifest to all those dwelling in Jerusalem, and we are not able to deny (it). <sup>17</sup>But that it might not be spread abroad to the people, let us with a threat threaten them to no longer speak in this name to any man." <sup>18</sup>And having called them, they charged them not to speak at all or to teach in the name of Jesus.

<sup>19</sup>But Peter and John having answered said to them, "Whether it is

right before God to hear you rather than God, you judge. <sup>20</sup>For we are not able to speak but what we saw and heard." <sup>21</sup>But they having further threatened (them) released them, not finding how they might punish them because of the people because all glorified God at what had been done; <sup>22</sup>for the man upon whom this sign of healing had been done was more (than) forty (years old). <sup>23</sup>And having been released they came to their own and told them whatever the chief priests and the elders said. <sup>24</sup>And they having heard (it), with one mind lifted up (their) voice to God, and said, "Sovereign, God, You Who made the heaven and the earth and the sea and all (things) in them, <sup>25</sup>Who through (the) mouth of Your child David, said, 'Why did the nations rage, and the peoples devise vain (things)? <sup>26</sup>The kings of the earth stood up and the rulers were gathered together in the same (place) against the Lord and against His Christ.' <sup>27</sup>For in truth they were gathered together against Your Holy Child Jesus Whom You anointed, both Herod and Pontius Pilate with (the) nations and peoples of Israel, <sup>28</sup>to do whatever Your hand and Your counsel foreordained to be done. <sup>29</sup>And now Lord, look upon their threatenings and give to Your slaves to speak Your word with all boldness, <sup>30</sup>in the stretching out of Your hand for healing and signs and wonders to be done through the name of Your Holy Child Jesus." <sup>31</sup>And they having prayed, the place in which they were gathered together was shaken, and they were all filled with (the) Holy Spirit, and spoke the word of God with boldness.

<sup>32</sup>And of the multitude of those having believed they were one in heart and soul, and not a one was saying anything of his possessions to be his own, but all (things) were common to them. <sup>33</sup>And with great power the apostles gave witness of the resurrection of the Lord

Jesus, and great grace was upon them all.

<sup>34</sup>For neither was anyone among them lacking; for as many as were owners of lands or houses, selling (them) they brought the values of the (things) being sold, <sup>35</sup>and placed (them) at the feet of the apostles. And it was distributed to each as anyone had need.

<sup>36</sup>And Joseph, the (one) surnamed Barnabas by the apostles, [which by interpretation, a son of consolation, a Levite, a Cypriot by birth], <sup>37</sup>he possessing land, having sold (it), brought the money and placed (it) at the feet of the apostles.

**5** But a certain man named Ananias with Sapphira his wife sold a possession, <sup>2</sup>and he held back the price, his wife also knowing, and having brought a certain part he placed (it) at the apostles' feet.

<sup>3</sup>But Peter said, "Ananias, why has Satan filled your heart (for) you to lie to the Holy Spirit and to hold back from the price of the land? <sup>4</sup>While it remained did it not remain your (own) and having been sold was it not in your authority? Why (is it) that you yourself put this deed in your heart? You did not lie to men but to God." <sup>5</sup>But Ananias hearing these words, falling down, died. And great fear came upon all those hearing these (things). <sup>6</sup>And the younger (men) having arisen wrapped him, and having carried (him) out they buried (him). <sup>7</sup>And there was an interval of about three hours, and his wife not knowing what had happened came in. <sup>8</sup>And Peter answered her, "Tell me if you sold the land for so much?" And she said, "Yes, for so much." <sup>9</sup>And Peter said to her, "Why was it that it was agreed by you to tempt the Spirit of (the) Lord? Behold the feet of those who buried your husband (are) at the door and they shall carry you out." <sup>10</sup>And immediately she

fell down at his feet and died. And the younger (men) having come in found her dead, and having carried (her) out they buried (her) with her husband. <sup>11</sup>And great fear came upon the whole church and upon all who heard these (things).

<sup>12</sup>Now many signs and wonders were done among the people by the hands of the apostles. And they were all with one mind in the colonnade of Solomon, <sup>13</sup>but of the rest no one dared to associate themselves with them, but the people magnified them. <sup>14</sup>And more believers were added to the Lord, a multitude of both men and women; <sup>15</sup>so as to carry the sick into the streets, and to put (them) upon couches and beds, in order that upon Peter's coming at least (his) shadow might overshadow some of them. <sup>16</sup>And also a multitude of the surrounding cities to Jerusalem came together bearing the sick and those being troubled by unclean spirits, who were all healed.

<sup>17</sup>And having arisen the high priest and all those with him, [which is (the) sect of the Pharisees], were filled with indignation, <sup>18</sup>and laid their hands upon the apostles and put them in public custody. <sup>19</sup>But by night an angel of (the) Lord opened the doors of the prison, and having brought them out, said, <sup>20</sup>"Go, and standing in the temple speak to all the people all the words of this life." <sup>21</sup>And having heard (this) they entered at day-break into the temple and were teaching. But the High priest and those with him, having come near called together the Sanhedrin and all the Senate of the sons of Israel, and they sent to the prison to have them brought out. <sup>22</sup>But the officers having come, they did not find them in the prison. And having returned they reported, <sup>23</sup>saying, "Indeed we found the prison shut in all safety and the guards standing outside before the doors, but having opened we

found no one inside.” <sup>24</sup>But when they heard these words, both the priest and the captain of the temple and the chief priests were greatly perplexed concerning them, what this could be. <sup>25</sup>And a certain one having come near reported to them saying, “Behold the men whom you put in the prison are standing in the temple and teaching the people.” <sup>26</sup>Then the captain, having gone with the officers brought them, not with force, for they feared the people lest they be stoned. <sup>27</sup>And having brought them they stood (them) in the Sanhedrin. And the chief priest questioned them, <sup>28</sup>saying, “Did we not command you by a command not to teach in this name? and behold you have filled Jerusalem with your teaching and you plan to bring the blood of this man upon us.” <sup>29</sup>But having answered, Peter and the apostles said, “It is necessary to obey God rather than men. <sup>30</sup>The God of our fathers raised up Jesus Whom you killed, having hanged (Him) upon a tree. <sup>31</sup>This one God exalted a Prince and a Savior at His right hand to give repentance and forgiveness of sins to Israel. <sup>32</sup>And we are witnesses of these (things), and the Holy Spirit also which God gave to those obeying Him.” <sup>33</sup>But those having heard (this) were enraged and were taking counsel to kill them. <sup>34</sup>But a certain one in the Sanhedrin having arisen, a Pharisee named Gamaliel, a teacher of the Law, honored by all the people, commanded the apostles to be put outside for awhile.

<sup>35</sup>And he said to them, “Men, Israelites, take heed to yourselves, what you are about to do to these men.

<sup>36</sup>For before these days Theudas arose, saying himself to be somebody, to whom were joined a number of about four hundred men, who was killed, and all however many trusted him were dispersed and came to nothing. <sup>37</sup>After this arose Judas the Galilean in the days of

the registration and drew much people after him; and that (one) perished and all however many obeyed him were dispersed. <sup>38</sup>And now I say to you, refrain from these men and let them (alone); because if this plan or this work be of men it shall be destroyed. <sup>39</sup>But if it is of God you shall not be able to destroy it, lest you even be found fighting God.” <sup>40</sup>And they were persuaded by him. And having called the apostles, beating (them) they charged (them) not to speak in the name of Jesus, and they released them. <sup>41</sup>Then indeed rejoicing, they were departing from (the) presence of the Sanhedrin because on behalf of His name they were counted worthy to be dishonored. <sup>42</sup>And every day in the temple and house to house they ceased not teaching and preaching the gospel, Jesus the Christ.

**6** Now in those days of the multiplying of disciples there was a murmuring of the Greek Jews against the Hebrews because their widows were being overlooked in the daily ministry. <sup>2</sup>And the twelve, having called to (them) the multitude of the disciples, said, “It is not satisfactory for us to neglect the word of God to serve tables. <sup>3</sup>Therefore brothers, select from among you seven men of good report, full of the Holy Spirit and of wisdom, whom we shall appoint over this business; <sup>4</sup>but we shall continue steadfastly in prayer and the ministry of the word.” <sup>5</sup>And the saying was pleasing before all the multitude, and they chose Stephen, a man full of faith and of (the) Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte from Antioch, <sup>6</sup>whom they stood before the apostles. And having prayed, they placed their hands (on) them. <sup>7</sup>And the word of God increased, and the number of the disciples multiplied in Jerusalem and a large



crowd of the priests submitted to the faith.

<sup>8</sup>And Stephen, full of faith and power did great wonders and signs among the people. <sup>9</sup>And there arose some of those of the synagogue called the Libertines, and of Cyrenians and of Alexandrians, and of those from Cilicia and Asia disputing with Stephen. <sup>10</sup>And they were not able to resist the wisdom and the spirit in which he spoke. <sup>11</sup>Then they instigated men, saying, "We have heard him speaking words of blasphemy against Moses and God." <sup>12</sup>And they stirred up the people and the elders and the scribes, and approaching they seized him, and led (him) to the Sanhedrin, <sup>13</sup>and they set up false witnesses, saying, "This man ceases not speaking words of blasphemy against this holy place and the Law; <sup>14</sup>for we have heard him saying that this Jesus the Nazarene shall destroy this place and shall change the customs which Moses delivered to us." <sup>15</sup>And gazing at him, all those sitting in the Sanhedrin saw his face as (the) face of an angel.

**7** And the high priest said, "Do these (things) thus hold." <sup>2</sup>And he said, "Men, brothers and fathers, listen, the God of glory appeared to our father Abraham being in Mesopotamia before he dwelt in Haran, <sup>3</sup>and He said to him 'Go out from your land and from your kindred, and come into a land which I will show you.' <sup>4</sup>Then having gone out of (the) land of Chaldeans he dwelt in Haran. And from there, after his father's death He moved him into this land in which you now dwell, <sup>5</sup>and he did not give him an inheritance in it, not a step for his foot and he promised to give (it) to him for a possession, and to his seed after him, (there) being to him no child. <sup>6</sup>And God spoke in this manner; that his seed shall be a sojourner in another land, and they shall enslave it and oppress (it)

four hundred years. <sup>7</sup>And God said, "The nation to whom they may be enslaved I will judge. And after these (things) they shall come out and shall serve Me in this place." <sup>8</sup>And He gave him a covenant of circumcision; and thus Abraham generated Isaac and circumcised him the eighth day, and Isaac (generated) Jacob and Jacob the twelve patriarchs. <sup>9</sup>And the patriarchs being jealous of Joseph sold (him) into Egypt. And God was with him <sup>10</sup>and delivered him out of all his afflictions, and He gave him favor and wisdom before Pharaoh of Egypt; and he appointed him governor over Egypt and all his house. <sup>11</sup>But a famine came upon all the land of Egypt and Canaan, and great affliction, and our fathers did not find sustenance. <sup>12</sup>But Jacob having heard grain to be in Egypt sent forth our fathers (the) first (time). <sup>13</sup>And during the second (time) Joseph was made known to his brothers, and the family of Joseph became known to Pharaoh. <sup>14</sup>And Joseph having sent called (for) his father Jacob and all his kindred, seventy-five souls. <sup>15</sup>And Jacob came down into Egypt, and he and our fathers died. <sup>16</sup>And they were transported to Shechem and placed in the tomb which Abraham bought (with) a piece of silver from the sons of Hamor of Shechem. <sup>17</sup>Now as the time of the promise drew near which God swore to Abraham, the people grew and multiplied in Egypt <sup>18</sup>until another king arose who did not know Joseph. <sup>19</sup>This one having beguiled our race oppressed our fathers, to make (them) cast out their infants that they may not live. <sup>20</sup>In which time Moses was born and he was beautiful to God, who was reared three months in the house of his father. <sup>21</sup>And he being cast outside, the daughter of Pharaoh took him up and reared him for her own son. <sup>22</sup>And Moses was instructed in all (the) wisdom of the Egyptians, and was mighty in words and deeds.

<sup>23</sup>But when (the) time of forty years were fulfilled to him it arose in his heart to visit his brothers, the sons of Israel. <sup>24</sup>And having seen one being wronged he defended (him), and he did vengeance for the one being oppressed, smiting the Egyptian. <sup>25</sup>And he supposed his brothers to understand that God by his hand would give them salvation; but they did not understand. <sup>26</sup>And on the next day he appeared to those who were fighting and urged them to peace, saying, "Men you are brothers, why do you wrong one another?" <sup>27</sup>But the (one) wronging the neighbor pushed him aside saying, "Who appointed you a ruler and a judge over us?" <sup>28</sup>Do you wish to kill me in the same manner you killed the Egyptian yesterday?" <sup>29</sup>And with this saying Moses fled and became a sojourner in the land of Midian, where he generated two sons. <sup>30</sup>And forty years being fulfilled, (there) appeared to him in the desert of the Mount Sinai (the) angel of (the) Lord in a flame of fire of a bush. <sup>31</sup>And having seen (it) Moses marveled at the sight. And he coming near to observe, a voice of (the) Lord came to him, <sup>32</sup>"I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob." But Moses having become trembling, did not daring to observe. And the Lord said to him, <sup>33</sup>"Loose the sandals from your feet, for (the) place on which you stand is holy ground. <sup>34</sup>Having seen, I saw the affliction of my people in Egypt, and I have heard their groan, and I came down to take them out. And now come, I shall send you to Egypt." This Moses whom they refused, saying, "Who appointed you a ruler and a judge?" <sup>35</sup>This one God sent, a ruler and a redeemer, by (the) hand of (the) angel who appeared to him in the bush. <sup>36</sup>This (one) led them out, having done wonders and signs in (the) land of Egypt and in (the) Red Sea and in the wilderness forty years. <sup>37</sup>This

is the Moses who said to the sons of Israel, "(The) Lord God shall raise up to you a Prophet from your brothers like me, Him you shall hear." <sup>38</sup>This is the (one) who was in the church in the wilderness with the angel speaking to him in Mount Sinai, and (with) our fathers, who received living words to give to us, <sup>39</sup>to which our fathers would not be subject, but pushed aside and turned back their hearts to Egypt, <sup>40</sup>saying to Aaron, "Make for us gods who shall go before us; for this Moses who led us out of (the) land of Egypt, we do not know what has happened to him." <sup>41</sup>And they made a calf in those days and offered a sacrifice to the idol and rejoiced in the work of their hands. <sup>42</sup>But God turned and gave them over to serve the stars of heaven, as it has been written in (the) Book of the Prophets, 'Did you not bring to Me slain animals and sacrifices forty years in the wilderness, O House of Israel, <sup>43</sup>and you took up the tabernacle of Moloch, and the star of your god Remphan, the images which you made to worship them. And I will remove you beyond Babylon.' <sup>44</sup>The tent of testimony was among our fathers in the wilderness just as the (One) speaking to Moses commanded to make it according to the pattern which he had seen, <sup>45</sup>which also our fathers having received by succession with Joshua in taking possession of the nations whom God drove out from the presence of our fathers until the days of David, <sup>46</sup>who found favor before God and desired to find a tabernacle for the God of Jacob. <sup>47</sup>But Solomon built a house for Him. <sup>48</sup>But the Most High does not dwell in hand-made temples, as the prophet says, <sup>49</sup>'The Heaven is My throne and the earth a footstool of My feet. What house will you build for Me,' says (the) Lord; or 'What (is the) place of My rest. <sup>50</sup>Did not My hand make all these (things)?' <sup>51</sup>Stiffnecked and uncir-

cumcised in heart and in ears, you always resist the Holy Spirit, as your fathers, also you. <sup>52</sup>Which of the prophets did not your fathers persecute? And they killed those who prophesied about the coming of the Just One, of Whom you have now become traitors and murderers, <sup>53</sup>you who received the Law through (the) ordinances of angels and do not keep (it)."

<sup>54</sup>And hearing these (things) they were cut to their hearts and gnashed the teeth at him. <sup>55</sup>But being full of (the) Holy Spirit, having gazed into Heaven he saw (the) glory of God and Jesus standing at (the) right (hand) of God, <sup>56</sup>and he said, "Behold I see the Heavens having been opened and the Son of Man standing at (the) right (hand) of God." <sup>57</sup>And crying with a loud voice they stopped up their ears, and with one accord rushed upon him, <sup>58</sup>and having cast (him) out of the city they stoned (him). And the witnesses laid aside their garments at the feet of a young man called Saul. <sup>59</sup>And (as) they were stoning Stephen (he) calling upon (God) was saying, "Lord Jesus, receive my spirit." <sup>60</sup>And kneeling down he cried with a loud voice, "Lord do not charge this sin to them." And saying this he fell asleep.

**8** And Saul was approving of the killing of him. And great persecution came that day upon the church in Jerusalem. And all were scattered abroad throughout the countries of Judea and Samaria except the apostles. <sup>2</sup>And devout men buried Stephen and made great lamentation over him. <sup>3</sup>And Saul was ravaging the church, entering house after house, dragging both men and women, he was delivering (them) to prison.

<sup>4</sup>Therefore those who were scattered abroad went about preaching the word. <sup>5</sup>And Philip having gone down to a city of Samaria preached the Christ to them.

<sup>6</sup>And the crowds gave heed with one accord to the (things) being said by Philip in their hearing and seeing the signs which he did. <sup>7</sup>For many of those having unclean spirits, crying with a loud voice came out; and many who had been paralyzed and lame were healed. <sup>8</sup>And there was great joy in that city.

<sup>9</sup>But a certain man named Simon was formerly doing magic and amazing the people of Samaria, claiming himself to be some great one, <sup>10</sup>to whom all were heeding from small to great, saying, "This (one) is the power of God which (is) great." <sup>11</sup>And they were giving heed to him because for a long time he had amazed them with works of magic. <sup>12</sup>But when they believed Philip preaching the gospel concerning the (things) of the Kingdom of God, and the Name of Jesus Christ both men and women were being baptized. <sup>13</sup>And Simon himself also believed, and having been baptized was remaining constantly with Philip, and seeing both the mighty deeds and signs being done he was amazed.

<sup>14</sup>Now the apostles in Jerusalem having heard that Samaria had received the word of God, they sent to them Peter and John, <sup>15</sup>who having gone down prayed concerning them, so that they might receive (the) Holy Spirit; <sup>16</sup>for He had not yet fallen on any of them, but they were baptized only in the Name of the Lord Jesus.

<sup>17</sup>Then they placed the hands on them, and they received (the) Holy Spirit. <sup>18</sup>But Simon having seen that by placing on the hands of the apostles the Holy Spirit is given he offered them money <sup>19</sup>saying, "Also give to me this authority in order that on whom I may place on hands he may receive (the) Holy Spirit." <sup>20</sup>But Peter said to him, "May it be (that) your silver perish with you because you thought the gift of God could be procured by money." <sup>21</sup>There is no part nor lot to you in this matter, for

your heart is not right before God. <sup>22</sup>Therefore repent from this your evil and pray God if perhaps the purpose of your heart shall be forgiven you; <sup>23</sup>for I see you are in (the) gall of bitterness and a bond of unrighteousness." <sup>24</sup>And having answered, Simon said, "You pray to the Lord for me so that nothing may come upon me of which you have spoken." <sup>25</sup>Therefore having earnestly testified and spoken the word of the Lord, they returned to Jerusalem, and having preached the gospel many villages of the Samaritans were evangelized.

<sup>26</sup>But an angel of (the) Lord spoke to Philip saying, "Arise and go down south on the way which goes down from Jerusalem to Gaza; this is desert. <sup>27</sup>And having arisen he went. And behold a man, an Ethiopian, a eunuch, a power of Candace, the Queen of (the) Ethiopians who was over all her treasure, who had come to Jerusalem to worship, <sup>28</sup>and was returning and sitting upon his chariot reading the prophet Isaiah. <sup>29</sup>And the Spirit said to Philip, "Go near and join yourself to this chariot." <sup>30</sup>And running near, Philip heard him reading the prophet Isaiah, and said, "Then do you know what you are reading?" <sup>31</sup>And he said, "For how would I be able, unless someone should guide me?" And he called to Philip having come up to sit with him. <sup>32</sup>Now (the) portion of Scripture which he was reading was this, "As a sheep He was led to the slaughter, and as a lamb before His shearer (is) dumb; so he opens not His mouth. <sup>33</sup>In His humiliation His judgment was taken away; and who shall declare His generation because His life is taken from the earth." <sup>34</sup>And having answered, the eunuch said to Philip, "I ask you, concerning whom does the prophet speak this, concerning himself or concerning some other?" <sup>35</sup>And Philip having opened his mouth, and beginning from this Scripture pro-

claimed the good news to him, Jesus. <sup>36</sup>And as they were going down the road, they came upon a certain water, and the eunuch says, "Look, water, what hinders me to be baptized?" <sup>37</sup>And Philip said, "If you believe from the whole heart, it is lawful." And having answered he said, "I believe Jesus Christ to be the Son of God." <sup>38</sup>And he ordered the chariot to stand still. And they both went down into the water, both Philip and the eunuch, and he baptized him. <sup>39</sup>But when they came up out of the water (the) Spirit of (the) Lord caught away Philip. And the eunuch did not see him anymore, for he went his way rejoicing.

<sup>40</sup>And Philip was found at Azotus, and passing through he was himself proclaiming the good news to all the cities, until he came to Caesarea.

**9** But Paul, still breathing out threatenings and murder to the disciples of the Lord, having gone to the high priest, <sup>2</sup>asked from him letters to Damascus to the synagogues so that if he found any being of the Way, both men and women, he might bring (them) having bound (them) to Jerusalem. <sup>3</sup>But in going, it came to pass (as) he draws near to Damascus, and suddenly a light from Heaven shone around him, <sup>4</sup>and falling upon the ground he heard a voice saying to him, "Saul, Saul, why do you persecute Me?" <sup>5</sup>And he said, "Who are you Lord?" And the Lord said, "I am Jesus Whom you are persecuting (it is) hard for you to kick against (the) goads." Both trembling and astonished he said, "Lord, what do You wish me to do?" And the Lord (said) to him, <sup>6</sup>"Arise and go into the city and it shall be told you what it is necessary (for) you to do." <sup>7</sup>But the men who were traveling with him stood speechless, hearing indeed the voice, but not seeing anyone. <sup>8</sup>And Saul was raised up from the ground, his

eyes having been opened, he saw nothing. <sup>9</sup>And leading him by the hand they brought (him) to Damascus. And (for) three days he was not seeing, and did not eat nor drink.

<sup>10</sup>And there was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias." And he said, "Behold, I Lord." <sup>11</sup>And the Lord (said) to him, "Having arisen go on the street called Strait and seek in (the) house of Judas (a man) named Saul of Tarsus; for behold he prays, <sup>12</sup>and he saw a man in a vision named Ananias having entered and having placed a hand on him, so that he might receive sight." <sup>13</sup>And Ananias answered, "Lord, I have heard from many concerning this man, how many evils he did to your saints in Jerusalem; <sup>14</sup>and here he has authority from the chief priests to bind all those calling upon Your name." <sup>15</sup>But the Lord said to him, "Go, because this one is a chosen vessel to bear My name before nations and kings and sons of Israel. <sup>16</sup>For I will show him how much it is necessary (for) him to suffer for My name." <sup>17</sup>And Ananias departed and entered into the house; and having placed the hands upon him he said, "Brother Saul, the Lord has sent me, Jesus, the (One) appearing to you in the way which you came, so that you may receive sight and be filled with (the) Holy Spirit." <sup>18</sup>And immediately (something) fell from his eyes like scales; and immediately he received sight, and having arisen he was baptized; <sup>19</sup>and taking food he was strengthened. And Saul was with the disciples in Damascus certain days.

<sup>20</sup>And immediately he preached the Christ in the synagogues, that this (One) is the Son of God. <sup>21</sup>And all those hearing were amazed and said, "Is not this the (one) ravaging in Jerusalem those calling upon this Name, and he had come here for this, in order that they

having been bound he might bring (them) to the chief priests?" <sup>22</sup>But Saul was the more invigorated and confounded the Jews dwelling in Damascus, proving that this (One) is the Christ. <sup>23</sup>And when many days were fulfilled the Jews plotted together to kill him.

<sup>24</sup>But their plot was known to Saul. And they were carefully watching the gates both day and night so that they might kill him. <sup>25</sup>But the disciples having taken him by night let (him) down through the wall lowering (him) in a basket.

<sup>26</sup>And Saul having come to Jerusalem, tried to join himself to the disciples, and all were afraid of him, not believing that he is a disciple. <sup>27</sup>And Barnabas having taken him brought (him) to the apostles and related to them how he saw the Lord in the way, and that He spoke to him and how in Damascus he spoke boldly in the name of Jesus. <sup>28</sup>And he was with them, going in and going out in Jerusalem, and speaking boldly in the Name of the Lord Jesus; <sup>29</sup>and he spoke and disputed with the Greek Jews; but they attempted to kill him. <sup>30</sup>But the brothers having known (this) brought him down to Caesarea and sent him forth to Tarsus. <sup>31</sup>Then indeed the churches throughout all of Judea and Galilee and Samaria had peace, being edified and progressing in the fear of the Lord, were multiplied in the comfort of the Holy Spirit.

<sup>32</sup>Now it came to pass (as) Peter was going through (that area) he also came down to the saints dwelling at Lydda. <sup>33</sup>And there he found a certain man named Aeneas, for eight years lying upon couch, who was paralyzed. <sup>34</sup>And Peter said to him, "Aeneas, Jesus Christ heals you, arise and spread (your couch) for yourself." And immediately he arose, <sup>35</sup>and all those dwelling at Lydda and Sharon saw him, (and) they turned to the Lord.

<sup>36</sup>And in Joppa was a certain disciple named Tabitha, [which by interpretation is called Dorcas]. She was full of good deeds and alms-giving which she did. <sup>37</sup>And it came to pass in those days, having become sick she died. And having washed her they put (her) in an upper chamber. <sup>38</sup>Now Lydda being near to Joppa, the disciples having heard that Peter is in it, sent two men to him beseeching (him) not to delay to come to them. <sup>39</sup>And having arisen Peter went with them, whom having come, they brought into the upper chamber. And all the widows stood by him weeping and showing clothes and garments which Dorcas was making (when) she was with them. <sup>40</sup>And Peter having put all outside, kneeling on his knees prayed, and having turned to the body he said, "Tabitha, arise." And she opened her eyes, and having seen Peter she sat up.

<sup>41</sup>And having given her a hand he raised her up. And having called the saints and the widows, he presented her alive. <sup>42</sup>And it was known throughout all of Joppa, and many believed on the Lord. And it came to pass, he remained in Joppa many days with a certain Simon, a tanner.

**10** Now there was a certain man in Caesarea named Cornelius, a centurion of an Italian cohort, <sup>2</sup>devout and fearing God with all his house, doing both much alms-giving to the people and praying to God continually. About (the) ninth hour of the day, <sup>3</sup>he clearly saw in a vision an angel of God coming to him, and saying to him, "Cornelius," <sup>4</sup>and he having gazed at him and being frightened said, "What is it Lord?" And he said to him, "Your prayers and your alms-giving have gone up for a memorial before God. <sup>5</sup>And now send men to Joppa and send after Simon who is surnamed Peter. <sup>6</sup>This (one) is lodged with a certain Simon, a

tanner, whose house is by (the) sea. This (one) shall tell you what it is necessary for you to do." <sup>7</sup>And when the angel who spoke to Cornelius departed, having called two of his house servants and a devout soldier of those who constantly attended him, <sup>8</sup>and narrating all things to them, he sent them to Joppa.

<sup>9</sup>And on the next day and as these are journeying and drawing near to the city, Peter went up upon the roof to pray about the sixth hour. <sup>10</sup>But he became very hungry and desired to eat. And as they were making preparation a trance fell upon him, <sup>11</sup>and he sees the Heaven had opened and a certain vessel coming down on him as a great sheet, having been bound by four corners and let down upon the earth, <sup>12</sup>in which were all kinds of four-footed animals and beasts of the earth and the creeping (things) and the birds of the heaven. <sup>13</sup>And a voice came to him, "Having arisen, Peter, kill and eat." <sup>14</sup>But Peter said, "By no means Lord, because I never ate anything common or unclean." <sup>15</sup>And again a voice (came) a second time to him, "What God has cleansed do not (call) common. <sup>16</sup>And this happened three times, and again the vessel was taken up into Heaven. <sup>17</sup>And as Peter was perplexed within himself what the vision might be which he saw, behold also the men who were sent from Cornelius, having made inquiry for the house of Simon, stood at the gate, <sup>18</sup>and having called they asked if Simon surnamed Peter is lodged here. <sup>19</sup>And (as) Peter was thinking about the vision, the Spirit said to him, "Behold three men are seeking you; <sup>20</sup>but having arisen go down and go with them doubting nothing because I have sent them." <sup>21</sup>And Peter having gone down to the men who were sent from Cornelius to him, said, "I am whom you are seeking; What (is) the reason for which you are here?" <sup>22</sup>And they said, "Cornelius, a centurion, a just

man and fearing God being witnessed by the whole nation of the Jews, was divinely instructed by a holy angel to send after you to his house and to hear words from you.”<sup>23</sup> Then, having invited them in he lodged (them).

And on the next day Peter went out with them and some of the brothers from Joppa went with him.<sup>24</sup> And on the next day they came into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and close friends.<sup>25</sup> And it came to pass as Peter was entering, Cornelius meeting him, having fallen at (his) feet, worshipped.<sup>26</sup> But Peter raised him up saying, “Arise, I myself am also a man.”<sup>27</sup> And talking with him he entered and finds many had gathered together and he spoke to them.<sup>28</sup> “You know now, it is unlawful for a man, a Jew to associate with or to approach (one) of another race. And God showed me to call no man common or unclean.<sup>29</sup> Therefore I came without hesitation, having been sent for. Therefore I inquire what reason did you send for me?”<sup>30</sup> And Cornelius said, “Four days ago till this hour I was fasting and praying the ninth hour in my house, and behold a man stood before me in bright clothing,<sup>31</sup> and says, ‘Cornelius, your prayer was heard and your alms-giving was remembered before God.<sup>32</sup> Therefore send to Joppa and call for Simon who is surnamed Peter; this (one) stays in (the) house of Simon a tanner beside the sea, who having come shall speak to you.’<sup>33</sup> Immediately therefore I sent to you and you did well having come. Therefore now, we (are) all present before God to hear all the (things) commanded you by God.”<sup>34</sup> And Peter having opened the mouth said, “In truth I understand that God is not a respecter of persons,<sup>35</sup> but in every nation he who fears Him and works righteousness is acceptable to Him.<sup>36</sup> The word which

He sent to the sons of Israel preaching the gospel peace through Jesus Christ, [“This (One) is Lord of all”],<sup>37</sup> you know; the declaration which came through all of Judea beginning from Galilee with the baptism which John preached.<sup>38</sup> Jesus the (One) from Nazareth as God anointed Him with (the) Holy Spirit and power who went about doing good and healing all those being oppressed by the Devil, because God was with Him.

<sup>39</sup> And we are witnesses of all (things) which He did both in the country of the Jews and in Jerusalem; Whom they killed having hanged (Him) on a tree.<sup>40</sup> This (One) God raised the third day, and granted Him to be manifest,<sup>41</sup> not to all the people but to witnesses who had been destined by God to us who ate and drank with Him after He was raised out of the dead.

<sup>42</sup> And He commanded us to preach to the people and to solemnly testify to the people that He is the (One) having been appointed by God (as) judge of (the) living and of (the) dead.<sup>43</sup> To this (One) all the prophets witness to receive forgiveness of sins through His name, all believing in Him.<sup>44</sup> While Peter was speaking these words the Holy Spirit fell upon all those hearing the word.<sup>45</sup> And the believers of the circumcision, as many as came with Peter were amazed because the gift of the Holy Spirit was also poured out upon the nations.<sup>46</sup> For they heard them speaking with tongues and magnifying God. Then answered Peter,<sup>47</sup> “Who is able to forbid water (that) these be not baptized, who received the Holy Spirit just as also we?”<sup>48</sup> And he commanded them to be baptized in the Name of the Lord. Then they asked him to remain certain days.

**11** Now the apostles and the brothers who were in Judea heard that the nations also received the word of God.

And when Peter went up to Jerusalem, those of (the) circumcision disputed with him, <sup>3</sup>saying, "You went into uncircumcised men and you ate with them."

<sup>4</sup>And having begun, Peter set before them in order saying, <sup>5</sup>"I was in (the) city of Joppa praying, and I saw in a trance a vision, a certain vessel coming down as a great sheet, being let down out of Heaven by four corners, and it came to me, <sup>6</sup>into which, having gazed I observed, and saw the four-footed animals of the earth and the wild beasts and the creeping (things) and the birds of heaven. <sup>7</sup>And I heard a voice saying to me, 'Having arisen, Peter, kill and eat.' <sup>8</sup>And I said, 'By no means Lord, because anything common or unclean never entered into my mouth.' <sup>9</sup>And a voice answered me a second (time) out of Heaven, 'Do not make common what God has cleansed.' <sup>10</sup>And this happened three times, and again all were drawn up into Heaven. <sup>11</sup>And behold, immediately, three men stood at the house in which I was, having been sent from Caesarea to me. <sup>12</sup>And the Spirit told me to go with them, doubting nothing. And these six brothers also came with me and we entered into the man's house. <sup>13</sup>And he related to us how he saw the angel standing in his house and saying to him, 'Send men to Joppa and send for Simon who is surnamed Peter, <sup>14</sup>who shall speak words to you by which you shall be saved and all your house.' <sup>15</sup>And as I began to speak the Holy Spirit fell on them as also upon us in (the) beginning. <sup>16</sup>And I remembered the word of (the) Lord as he said, 'John indeed baptized with water, but you shall be baptized in (the) Holy Spirit.' <sup>17</sup>Therefore if God gave the gift equally to them as also to us, having believed on the Lord Jesus Christ; and who was I (to be) able to hinder God?" <sup>18</sup>And having heard these (things) they were silent, and glorified God saying, "Then also God has given

to the nations repentance unto life."

<sup>19</sup>Then, indeed, those who were scattered abroad from the affliction which came upon Stephen, went through to Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews only. <sup>20</sup>But some of them were Cypriots and Cyreneans who having come to Antioch were speaking to the Greek Jews preaching the gospel, the Lord Jesus. <sup>21</sup>And (the) hand of (the) Lord was with them, and a great number having believed turned to the Lord. <sup>22</sup>And the word concerning them was heard in the ears of the church of Jerusalem. And they sent forth Barnabas to pass through as far as Antioch, <sup>23</sup>who having come and having seen the grace of God was glad, and he was exhorting all to continue with the Lord with purpose of heart <sup>24</sup>because he was a good man and full of (the) Holy Spirit and of faith. And a great crowd was added to the Lord. <sup>25</sup>And Barnabas went out to Tarsus to search for Saul. <sup>26</sup>And having found him he brought him to Antioch. And it came to pass they were gathered together for a whole year in the church and taught a large crowd, and the disciples were first called Christians at Antioch.

<sup>27</sup>And in those days prophets came down from Jerusalem to Antioch. <sup>28</sup>And having arisen, one of them named Agabus signified through the Spirit (that) a great famine was about to be over the whole inhabitable earth, which also happened in (the time) of Claudius Caesar. <sup>29</sup>And as any of the disciples prospered, each of them determined to send relief to the brothers living in Judea; <sup>30</sup>which they also did, sending (it) to the elders by (the) hand of Barnabas and Saul.

**12** Now at that time King Herod put forth (his) hands to oppress some of those from the church. <sup>2</sup>And he killed James the brother of John with a sword.



<sup>3</sup>And having seen that it was pleasing to the Jews he proceeded to seize Peter also, [and they were days of unleavened bread], <sup>4</sup>whom also having seized he put in prison, delivering (him) to four sets of soldiers to guard him, planning to bring him up to the people after the Passover. <sup>5</sup>Therefore indeed Peter was kept in the prison, but fervent prayer was made by the church to God concerning him. <sup>6</sup>But when Herod was about to bring him forth that night, Peter was sleeping between two soldiers bound with two chains; and guards before the door were keeping guard. <sup>7</sup>And behold an angel of (the) Lord stood near, and a light shone in the dwelling. And having stricken Peter's side, he aroused him, saying, "Arise quickly." And the chains fell from off (his) hands. <sup>8</sup>And the angel said to him, "Gird yourself and put on your sandals." And he did so. And he said to him, "Cast your garment around you and follow me." <sup>9</sup>And having gone out he followed him, and he did not know that it was real which was done by the angel, but thought he saw a vision. <sup>10</sup>And having passed by (the) first guard and a second, they came to the iron gate which leads to the city, which opened to them on its own. And having gone out they came to street one, and immediately the angel withdrew from him. <sup>11</sup>And Peter, having come to himself, said, "Now I know truly that (the) Lord sent His angel and took me out of (the) hand of Herod, and (out) of all of the expectation of the people of the Jews." <sup>12</sup>And cautiously he went to the house of Mary the mother of John, surnamed mark, where many were gathered together and praying. <sup>13</sup>And Peter having knocked (on) the door of the gate, a girl named Phoda came to listen. <sup>14</sup>And having recognized the voice of Peter, from joy she did not open the gate, but running in she reported Peter to be standing before the gate. <sup>15</sup>And they said to her, "You are crazy." But she

confidently affirmed (it) to be so. And they were saying, "It is his angel." <sup>16</sup>But Peter continued knocking, and having opened they saw him and were amazed. <sup>17</sup>And having waved with the hand to them to be silent, he told them how the Lord brought him out of the prison, and said, "You tell James and the brothers these (things)." And having departed he went to another place. <sup>18</sup>And day having come, there was no little disturbance among the soldiers, what then had become (of) Peter. <sup>19</sup>And Herod having sought for him, and not having found him, having examined the guards he commanded (them) to be led away. And having gone down from Judea to Caesarea he stayed (there).

<sup>20</sup>And Herod was warring fiercely with (the) Tyrians and Sidonians. But with one mind they came to him, and having made Blastus a friend, who (was) over the king's bed-chamber they were asking for peace because their country was fed by the king's. <sup>21</sup>And on a set day Herod having clothed himself in royal apparel, and having set upon the throne was speaking to them. <sup>22</sup>And the people were shouting, (it is) a voice of a god and not of a man. <sup>23</sup>And immediately an angel of (the) Lord smote him because he did not give the glory to God. And being consumed by worms he died.

<sup>24</sup>But the word of God was growing and was being multiplied. <sup>25</sup>And Barnabas and Saul returned from Jerusalem, having fulfilled (their) service, having taken with (them) also John, surnamed Mark.

**13** Now (there) were certain ones in the church in Antioch, prophets and teachers, both Barnabas and Simeon who is called Niger, and Lucius the Cyrenian, and Manaen, raised up with Herod the Tetrarch, and Saul. <sup>2</sup> And as they were ministering to the Lord and

fasting, the Holy Spirit said, "Indeed separate to Me both Barnabas and Saul for the work which I have called them."<sup>3</sup> Then having fasted and having prayed and having placed the hands on them, they let (them) go.

<sup>4</sup>Therefore these having been sent out indeed by the Holy Spirit went down to Seleucia. From there they set sail to Cyprus. <sup>5</sup>And having come to Salamis they proclaimed the word of God in the synagogues of the Jews. And they also had John (as) an attendant. <sup>6</sup>And having passed through the island as far as Paphos they found a certain magician, a false prophet, a Jew whose name (was) Barjesus, <sup>7</sup>who was with the proconsul Sergius Paulus, an intelligent man. This (one) calling near Barnabas and Saul sought to hear the word of God.

<sup>8</sup>And Elymas, the magician, [for so his name was by interpretation], resisted them, seeking to turn away the proconsul from the faith. <sup>9</sup>But Saul, who (is) also Paul, having been filled with the Holy Spirit, and having gazed on him, <sup>10</sup>said, "O, son of (the) Devil, full of all deceit and all cunning, enemy of all righteousness, will you not cease perverting the straight ways of (the) Lord?" <sup>11</sup>And now, behold the hand of the Lord (is) upon you, and you shall be blind, not seeing the sun for a time." And immediately (there) fell upon him a mist and a darkness, and going around he was seeking someone to lead (him) by the hand. <sup>12</sup>Then the proconsul having seen what had happened believed, being astonished at the teaching of the Lord.

<sup>13</sup>And having sailed from Paphos (with) those around (him), Paul came to Perga of Pamphylia. And John having departed from them returned to Jerusalem. <sup>14</sup>And they having passed through from Perga came to Antioch of Pisidia. And having gone into the synagogue on the sabbath day they sat down. <sup>15</sup>And after the reading of the Law and

of the Prophets, the rulers of the synagogue sent to them saying, "Men, brothers, if there is a word of exhortation among you to the people, you speak."

<sup>16</sup>And Paul having arisen and having waved with the hand said. "Men, Israelites, and those fearing God, listen.

<sup>17</sup>The God of this people Israel chose our fathers, and He exalted the people in the sojourn in (the) land of Egypt; and with a high arm He brought them out of it; <sup>18</sup>and (for) the time of forty years He bore with them in the wilderness. <sup>19</sup>And having destroyed seven nations in (the) land of Canaan, He distributed to them their land. <sup>20</sup>And after these (things) (for) about four hundred and fifty years he gave judges until Samuel the prophet. <sup>21</sup>and then they asked for a king, and God gave them Saul, son of Kish, a man out of (the) tribe of Benjamin (for) forty years. <sup>22</sup>And having removed him He raised up to them David for a king to whom also having witnessed He said, "I found David the (son) of Jesse a man according to My heart, who shall do all My will." <sup>23</sup>From the seed of this (one), God according to promise raised up to Israel a Savior, Jesus; <sup>24</sup>John having before announced before (the) face of his coming a baptism of repentance to all the people of Israel. <sup>25</sup>And as John was fulfilling (his) course, he said, "Whom do you suppose me to be? I am not (He). But behold He comes after me of Whom I am not worthy to loose the sandal of (His) feet. <sup>26</sup>Men, brothers, sons of (the) family of Abraham and those among you fearing God; to you the word of this salvation was sent out. <sup>27</sup>For those dwelling in Jerusalem and their rulers not having known this (One) and the voices of the Prophets being read on every sabbath day they fulfilled, judging (Him).

<sup>28</sup>And having found no cause of death, they asked Pilate to kill Him.

<sup>29</sup>And when they finished all the

(things) which had been written concerning Him, having taken (Him) down from the tree they placed (Him) in a tomb. <sup>30</sup>But God raised Him from (the) dead, <sup>31</sup>Who was seen for many days by those who went up with Him from Galilee to Jerusalem who are His witnesses to the people. <sup>32</sup>And we preach the gospel to you, the promise made to the fathers, <sup>33</sup>that this God has fulfilled to us their children, having raised up Jesus as it has also been written in the second Psalm, 'You are My Son today I have begotten You.' <sup>34</sup>And because He raised Him from (the) dead He is no longer about to return to corruption, so He said, 'I will give to you the sure mercies of David.' <sup>35</sup>Therefore also in another (Psalm) He says, 'You shall not permit Your Holy One to see corruption.' <sup>36</sup>For indeed David, having served his own generation by the plan of God fell asleep and was added to his father's and saw corruption. <sup>37</sup>But He Whom God raised up saw no corruption. <sup>38</sup>Therefore let it be known to you men, brothers, that through this (One) forgiveness of sins is preached to you. <sup>39</sup>And in this (One) every one believing is justified from all (things) by which you would not be able to be justified by the Law of Moses. <sup>40</sup>Therefore see (that) the thing spoken in the Prophets does not come upon you, <sup>41</sup>'See the scoffers, and marvel, and perish because I work a work in your days, a work which you would by no means believe if someone would declare (it) to you.''' <sup>42</sup>And the Jews having gone out of the synagogue, the nations begged these words to be spoken to them on the next sabbath. <sup>43</sup>And the synagogue having been broken up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who speaking to them persuaded them to remain in the grace of God.

<sup>44</sup>And on the coming sabbath nearly

all the city was gathered to hear the word of God. <sup>45</sup>And having seen the crowds the Jews were filled with jealousy, and contradicted the (things) spoken by Paul, contradicting and blaspheming (him). <sup>46</sup>But Paul and Barnabas speaking boldly said, "It was necessary (that) the word of God be spoken to you first; but since you reject it and do not judge yourselves worthy of eternal life, behold we turn to the nations, <sup>47</sup>for so the Lord has commanded us, 'I have set you for a light to the nations, you shall be for salvation to (the) end of the earth.''" <sup>48</sup>And hearing (this), the nations rejoiced and glorified the word of the Lord. And as many as were ordained to eternal life believed. <sup>49</sup>And the word of the Lord was carried through (the) whole country. <sup>50</sup>But the Jews stirred up the godly and honorable women and the principle (ones) of the city, and instigated a persecution against Paul and Barnabas, and cast them out from their borders. <sup>51</sup>And having shaken off the dust of their feet against them, they came to Iconium. And the disciples were filled with joy and (the) Holy Spirit.

**14** And it came to pass in Iconium, they went in together into the synagogue, and so spoke so that a great multitude of both Jews and Greeks believed.

<sup>2</sup>But the unbelieving Jews stirred up and embittered the souls of the nations against the brothers.

<sup>3</sup>Therefore they remained a long time, speaking boldly in the Lord, bearing witness to the word of His grace, giving signs and wonders to be done by their hands.

<sup>4</sup>But the multitude of the city was divided, and some were with the Jews but some with the apostles. <sup>5</sup>And when there was a rush both of the nations and the Jews with their leaders to insult and

to stone them, <sup>6</sup>they seeing (the situation) fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country. <sup>7</sup>And they were preaching the gospel.

<sup>8</sup>And a certain man in Lystra, impotent in the feet, was sitting, lame from his mother's womb, who had never walked. <sup>9</sup>This (one) heard Paul speaking, who having gazed at him, and having seen that he has faith to be made whole, <sup>10</sup>spoke with a great voice, "Stand up straight on your feet." And he was leaping up and walking. <sup>11</sup>And the crowds having seen what Paul did lifted up their voice in Lycaonian, saying, "The gods having become like men have come down to us." <sup>12</sup>And they called Barnabas, Zeus, and Paul, Hermes, since he was the chief speaker. <sup>13</sup>And the priest of Zeus who was before their city, having carried oxen and garlands to the gates desired to sacrifice with the crowds. <sup>14</sup>And the apostles Barnabas and Paul having heard (this), having torn their garments rushed into the crowd crying <sup>15</sup>and saying, "Men why are you doing these (things)? We are also men of like passions with you, preaching the gospel to you to turn (you) from these vain things to the living God, who made the heaven and the earth and the sea and all (things) in them, <sup>16</sup>who in generations gone by permitted all the nations to go their ways, <sup>17</sup>although He did not leave himself without a witness, doing good, giving to us rains from Heaven and fruit-bearing times, satisfying our hearts with food and gladness." <sup>18</sup>And saying these (things) they scarcely restrained the crowds from sacrificing to them. <sup>19</sup>But Jews came from Antioch and Iconium, and having persuaded the crowds and having stoned Paul they dragged (him) outside of the city, thinking him to be dead. <sup>20</sup>But the disciples surrounding him, having arisen he went into the city. And on the next day he

went with Barnabas to Derbe. <sup>21</sup>And having preached the gospel to that city, and having made many disciples, they returned to Lystra and Icomium and Antioch <sup>22</sup>establishing the souls of the disciples, encouraging (them) to remain in the Faith, and that through many tribulations we must enter into the Kingdom of God. <sup>23</sup>And having appointed elders for them in each church, having prayed with fastings they commended him to the Lord in Whom they had believed. <sup>24</sup>And having gone through Pisidia they came to Pamphylia, <sup>25</sup>and having spoken the word in Perga they came down to Attalia; <sup>26</sup>and from there they sailed to Antioch, where they had been given over to the grace of God to the work which they fulfilled. <sup>27</sup>And having arrived and having gathered together the church, they told all that God did with them, and that He opened the door of faith to the nations. <sup>28</sup>And they stayed there not a little time with the disciples.

**15** And certain ones having come down from Judea were teaching the brothers, "Unless you be circumcised (according) to the custom of Moses you cannot be saved." <sup>2</sup>Then there having been not a little contention and disputing by Paul and Barnabas with them, they appointed Paul and Barnabas and certain others of them to go up to Jerusalem to the apostles and elders concerning this question. <sup>3</sup>Therefore indeed, having been sent forward by the church they were going through Phoenicia and Samaria telling about the conversion of the nations. And they produced great joy to all the brothers.

<sup>4</sup>And having arrived at Jerusalem they were welcomed by the church and the apostles and the elders, and they declared all that God did with them. <sup>5</sup>But certain of those of the sect of the

Pharisees who had believed arose, saying, "It is necessary to circumcise them and to command (them) to keep the Law of Moses."

<sup>6</sup>And the apostles and the elders gathered together to see about this matter. <sup>7</sup>And much disputing having been done, having arisen, Peter said to them, "Men, brothers, you remember that from early days God chose among us (that) by my mouth the nations should hear the word of the Gospel and believe. <sup>8</sup>And God the searcher of hearts bore witness to them giving them the Holy Spirit just as also to us. <sup>9</sup>And He made no distinction between both us and them, having cleansed their hearts by faith. <sup>10</sup>Now then, why do you tempt God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup>But through the grace of (the) Lord Jesus Christ we believe we are saved in the same manner as also they." <sup>12</sup>And all the multitude kept silent and heard Barnabas and Paul telling whatever signs and wonders God did among the nations by them. <sup>13</sup>And after their silence James answered, saying, "Men, brothers, listen to me. <sup>14</sup>Simon related how God first chose to take out of (the) nations a people for His Name. <sup>15</sup>And to this agree the words of the Prophets, as it has been written: <sup>16</sup>'After these (things) I shall return and I shall rebuild the tabernacle of David which has fallen, and the ruins of it I shall rebuild and set it up, <sup>17</sup>so that the rest of mankind may seek out the Lord, and all the nations upon whom My Name has been called, <sup>18</sup>says the Lord who is doing all these (things). From eternity all his works are known to God.' <sup>19</sup>Therefore I judge not to trouble those from the nations turning to God, <sup>20</sup>but to write to them to abstain from pollutions of idols, and fornication, and the strangled, and blood. <sup>21</sup>For Moses from ancient generations has in every city

those preaching him, being read in the synagogues every sabbath."

<sup>22</sup>Then it seemed good to the apostles and the elders with the whole church, having chosen men from them to send to Antioch with Paul and Barnabas, Judas called Barsabas and Silas, leading men among the brothers, <sup>23</sup>having written this by their hand: "The apostles and the elders and the brothers to those throughout Antioch and Syria and Cilicia, brothers from (the) nations, Greeting. <sup>24</sup>Since we heard that some from us going out troubled you with words unsettling your souls, saying 'Be circumcised and keep the Law.' To whom we gave no command. <sup>25</sup>It seemed good to us having been of one mind to send chosen men to you with our beloved Barnabas and Paul, <sup>26</sup>men who had given their lives on behalf of the name of our Lord Jesus Christ. <sup>27</sup>Therefore we have sent Judas and Silas and they by word announcing the same (things). <sup>28</sup>For it seemed good to the Holy Spirit and to us to lay no greater burden upon you than these necessary (things), <sup>29</sup>to abstain from sacrifice to idols, and blood, and (the) strangled, and fornication from which keeping yourselves you will do well. Wishing you well."

<sup>30</sup>Therefore, they being released came down to Antioch, and having gathered together the multitude they delivered the letter. <sup>31</sup>And having read (it) they rejoiced at the consolation. <sup>32</sup>And Judas and Silas also being themselves prophets encouraged and strengthened the brothers by much speaking. <sup>33</sup>And having continued (for) a time they were released with peace from the brothers and to the apostles. <sup>34</sup>But it seemed good to Silas for him to remain. <sup>35</sup>But Paul and Barnabas stayed in Antioch teaching and preaching the Gospel, the word of the Lord with many others.

<sup>36</sup>And after some days Paul said to Barnabas, "Indeed, having returned let

us look after our brothers throughout every city in which we proclaimed the word of the Lord, how they are holding (out).”<sup>37</sup> And Barnabas planned to take with (them) John called Mark.<sup>38</sup> But Paul did not think (it) good to take with them that (one) who having withdrawn from them from Pamphylia and having not gone with them to the work.<sup>39</sup> Then there was sharp contention so as to separate them from one another. And Barnabas having taken Mark sailed away to Cyprus.<sup>40</sup> But Paul having chosen Silas departed, being committed to the grace of God by the brothers.<sup>41</sup> And he was going through Syria and Cilicia strengthening the churches.

**16** And he came down to Derbe and Lystra. And behold a certain disciple was there named Timothy, a son of a certain believing Jewish woman, and a Greek father,<sup>2</sup> who was witnessed to by the brothers in Lystra and Iconium.<sup>3</sup> Paul wanted this (one) to go forth with him, and having taken (him) he circumcised him on account of the Jews who were in those places, for they all knew that his father was a Greek.<sup>4</sup> And as they were going through the cities they delivered to them to keep the decrees decreed by the apostles and the elders in Jerusalem.<sup>5</sup> Therefore the churches were strengthened in the faith and increased in number daily.

<sup>6</sup> And having gone through Phrygia and the Galatian country, having been forbidden by the Holy Spirit to speak the word in Asia,<sup>7</sup> having come down to Mysia they attempted to go into Bithynia, and the Spirit did not permit them.<sup>8</sup> And having passed by Mysia they came down to Troas.<sup>9</sup> And a vision appeared to Paul by night: a certain man of Macedonia was standing, calling to him and saying, “Having come over to Macedonia, help us.”<sup>10</sup> And when he saw the vision, immediately we sought

to go forth into Macedonia, concluding that the Lord had called us to preach the gospel to them.

<sup>11</sup> Therefore having sailed from Troas we set a straight course to Samothrace, and on the next day to Neapolis,<sup>12</sup> and from there to Philippi which is (the) principle city of the district of Macedonia, a colony. And we were staying in this city certain days.<sup>13</sup> And on the sabbath day we went outside of the city by the river where it was customary (for) prayer to be. And having sat down, we spoke to the women who came together.<sup>14</sup> And a certain woman named Lydia, a seller of purple, of (the) city of Thyatira, who worshipped God, listened, whose heart the Lord opened to adhere to the (things) spoken by Paul.<sup>15</sup> And when she was baptized and her house, she begged, saying, “If you have judged me to be faithful to the Lord, having entered into my house you remain.” And she prevailed (upon) us.

<sup>16</sup> And it came to pass as we were going to (the) place of prayer, a certain girl having a spirit of Python met us, who brought much profit to her masters by divining.<sup>17</sup> She having followed after Paul and us cried saying, “These men are slaves of the Most High God, who proclaim to us (the) way of salvation.”<sup>18</sup> And she did this for many days. But Paul being vexed, and having turned, he said to the spirit, “I command you in the name of Jesus Christ to come out from her.” And it came out the same hour.<sup>19</sup> And her masters, having seen that their hope of profit was gone, having seized Paul and Silas, dragged (them) to the market to the rulers,<sup>20</sup> and having lead them to the magistrates, said, “These men are troubling our city, being Jews,<sup>21</sup> and they proclaim customs which it is not lawful for us to receive, nor to do, being Romans.”<sup>22</sup> And the crowd rose up together against them, and the magistrates having torn off their clothes gave

commandment to beat (them) with rods. <sup>23</sup>And having placed many stripes upon them they cast (them) into prison, commanding the jailer to keep them securely, <sup>24</sup>who having received such command, cast them into the inner prison and fastened their feet in the stocks. <sup>25</sup>And at midnight Paul and Silas were praying, singing hymns to God, and the prisoners were listening to them. <sup>26</sup>And suddenly there was a great earthquake, so that the foundations of the prison were shaken and immediately all the doors were opened and all the bonds were loosed. <sup>27</sup>And the jailer having become aroused, and having seen the doors of the prison opened, having drawn a sword was about to kill himself, thinking the prisoners had escaped. <sup>28</sup>But Paul cried with a loud voice, saying, "Do no harm to yourself, for we are all here." <sup>29</sup>And having asked for lights he rushed in and came trembling (and) fell down before Paul and Silas. <sup>30</sup>And having brought them outside he said, "Sirs, what is it necessary for me to do in order that I may be saved." <sup>31</sup>And they said, "Believe on the Lord Jesus Christ, and you shall be saved, you and your house." <sup>32</sup>And they spoke to him the word of God, and to all those in his house. <sup>33</sup>And having taken them in that hour of the night he washed from the stripes, and he was baptized and all those in his house, immediately. <sup>34</sup>And having lead them into his house he set a table before (them), and he rejoiced with all (his) house, having believed in God. <sup>35</sup>And day having come the magistrates sent those who beat them with rods, saying, "Release those men." <sup>36</sup>And the jailer told these words to Paul, "The magistrates have sent in order that you may be released, <sup>37</sup>now therefore having gone out go in peace." But Paul said to them, "Having beaten us publicly, being uncondemned Romans, they cast (us) into prison and now they cast us out secretly? No

indeed, but having come themselves let them lead us out." <sup>38</sup>And those who beat (them) with rods told to the magistrates these words. And having heard (this) they were afraid because they were Romans. <sup>39</sup>And having come they called for them, and having led them out they asked them to go out of the city. <sup>40</sup>And having gone out from the prison they went into the house of Lydia. And having seen the brothers they encouraged them and departed.

**17** And having traveled through Amphipolis and Apollonia they came to Thessalonica where (there) was a synagogue of the Jews. <sup>2</sup>And according to the custom with Paul he entered with them and for three sabbaths he reasoned with them from the Scriptures, <sup>3</sup>expounding and setting forth that it was necessary for Christ to suffer and to be raised from (the) dead, and that this Christ is Jesus Whom I proclaim to you. <sup>4</sup>And some of them were persuaded and joined (themselves) to Paul and Silas, a great multitude both of devout Greeks and of the chief women not a few. <sup>5</sup>But the unbelieving Jews, having become jealous, and having taken to (them) certain evil men of the market-idlers, and having collected a crowd, they threw the city into a commotion, and having assaulted the house of Jason they were seeking to bring them (out) to the people. <sup>6</sup>But not having found them, they dragged Jason and some brothers before the city magistrates, crying, "These who have set in confusion the habitable world have also come here, <sup>7</sup>whom Jason has received." And these all do contrary to the decrees of Caesar, saying, "There is another king, Jesus." <sup>8</sup>And they troubled the crowd, and the city magistrates hearing these (things). <sup>9</sup>And having taken security from Jason and the rest they released them. <sup>10</sup>But the brothers immediately by night, sent

both Paul and Silas to Berea, who having arrived went into the synagogue of the Jews. <sup>11</sup>And these were more noble than those in Thessalonica, who received the word with all readiness, daily examining the Scriptures if these (things) were so. <sup>12</sup>Therefore indeed many of them believed, and of the honorable Greek women and of (the) men not a few. <sup>13</sup>But when the Jews from Thessalonica knew that the word of God was proclaimed by Paul also in Berea, they came there also exciting the crowd. And then immediately the brothers sent Paul away to go as to the sea; but both Silas and Timothy remained there. <sup>15</sup>And those conducting Paul brought him to Athens. And having received a command to Silas and Timothy that as quickly as possible they should come to him, they departed.

<sup>16</sup>But while waiting for them in Athens Paul's spirit was stirred up in him, seeing the city being full of idols. <sup>17</sup>Therefore indeed he reasoned in the synagogue with the Jews and those who were devout, and in the market-place daily with those happening along. <sup>18</sup>And some of the Epicureans and of the Stoic philosophers met with him, and some were saying, "What would this babbler want to say?" And some, "He seems to be a proclaimer of strange demons" because he was preaching to them Jesus and the resurrection. <sup>19</sup>And having taken hold of him they led (him) to the Areopagus saying, "Are we able to know what this new teaching (is) which has been spoken by you? <sup>20</sup>For you bring strange matters to our ears; therefore we plan to know what these (things) wish to be." <sup>21</sup>Now all (the) Athenians and the sojourning strangers spent leisure for nothing other (than) to speak or hear some newer (thing). <sup>22</sup>And Paul, having stood in (the) middle of the Areopagus said, "Men, Athenians, I see how you are very religious in all (things). <sup>23</sup>For while

passing through and looking up at the objects of your worship, I found also an altar on which had been inscribed, 'TO AN UNKNOWN GOD.' Therefore this (One) whom you ignorantly worship I proclaim to you. <sup>24</sup>The God Who made the world and all (the things) in it. This (One) being Lord of Heaven and earth does not dwell in hand-made temples, <sup>25</sup>nor is He served by hands of men as needing anything; for He is giving to all life and breath and all (things); <sup>26</sup>and He made of one blood every nation of men to dwell on all the face of the earth, having ordained, fore-appointing the seasons and the boundaries of their dwelling, <sup>27</sup>to seek the Lord if perhaps they may grope after Him and find (Him), although He is not far from each one of us; <sup>28</sup>for in Him we live and move and are, as also some of the poets among you have said; 'For we are also His offspring.' <sup>29</sup>Therefore being (the) offspring of God, we ought not to think the Godhead is like to gold, or silver or stone, engraven by art and the invention of man. <sup>31</sup>Then indeed God overlooking (the) times of ignorance now commands all men everywhere to repent, inasmuch as He has appointed a day in which He is about to judge the world in righteousness by a man Whom He appointed, having given proof to all, having raised Him from the dead." <sup>32</sup>And having heard a resurrection of (the) dead, some were mocking, but some said, "We will hear you again concerning this." <sup>33</sup>And thus Paul went out from (the) midst of them. <sup>34</sup>But certain men being joined with him, believed; among whom also (was) Dionysius the Areopagite and a woman named Damaris, and others with them.

**18** After these (things), Paul having departed from Athens came to Corinth. <sup>2</sup>And having found a certain Jew named Aquila, a Pontus native, having recently come from Italy and his



wife Priscilla, [because Claudius had commanded all the Jews to depart from Rome], he came to them. <sup>3</sup>And because (he) was of the same trade he remained with them and was working; for they were tentmakers by trade. <sup>4</sup>And he was reasoning in the synagogue according to every sabbath, persuading both Jews and Greeks. <sup>5</sup>And when both Silas and Timothy came down from Macedonia, Paul was constrained by the Spirit earnestly declaring to the Jews (that) Jesus (is) the Christ. <sup>6</sup>But they were opposing and blaspheming, (so) having shaken (his) garments he said to them, "Your blood (be) upon your head, I (am) clean. From now on I will go to the nations." <sup>7</sup>And having departed from there he came to (the) house of a certain one named Justus, (one) worshipping God, whose house was joined to the synagogue. <sup>8</sup>And Crispus the ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing, were believing and were being baptized. <sup>9</sup>And the Lord spoke to Paul by a vision in (the) night, "Do not fear but speak and do not be silent, <sup>10</sup>because I am with you and no one shall attack you to harm you because there is to me much people in this city." <sup>11</sup>And he remained a year and six months, teaching the word of God among them.

<sup>12</sup>And Gallio (being) proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the Judgement seat, <sup>13</sup>saying, "This (one) is persuading men to worship God contrary to the law.

<sup>14</sup>And Paul being about to open (his) mouth, Gallio said to the Jews, "If indeed, then it were some wrong or wicked criminality, O Jews, I would have borne with you according to reason; <sup>15</sup>but if it is a question concerning a word, and names, and the law according to you, you shall see (to it) yourselves;

for I do not want to be a judge of these (things)." <sup>16</sup>And he drove them away from the judgement seat. <sup>17</sup>But all the Greeks having taken hold of Sosthenes the ruler of the synagogue, they beat (him) before the judgement seat. And none of these (things) were a concern to Gallio.

<sup>18</sup>But Paul yet having remained many days, having bid farewell to the brothers sailed to Syria, and with him Priscilla and Aquila, having shaved (his) head in Cenchrea, for he had a vow. <sup>19</sup>And he came down to Ephesus, and he left them there. But he having entered into the synagogue reasoned with the Jews. <sup>20</sup>And they asking (him) to remain with them for a longer time, he did not consent; <sup>21</sup>but he bade them farewell saying, "It is necessary for me by all means to keep the coming feast at Jerusalem, but I will return again to you, God willing." And he sailed from Ephesus. <sup>22</sup>And having landed at Caesarea, having gone up and having greeted the church he went down to Antioch and having stayed some time he departed going through the Galatian country and Phrygia in (that) order, strengthening all the disciples.

<sup>24</sup>And a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came down to Ephesus, being mighty in the Scriptures. <sup>25</sup>This (one) was instructed in the way of the Lord. And being fervent in spirit he spoke and taught accurately concerning the (things) of the Lord, knowing only the baptism of John. <sup>26</sup>And this (one) began to speak boldly in the synagogue. And having heard him, Aquila and Priscilla themselves took him and explained to him more accurately the way of God. <sup>27</sup>And he planning to go through to Achaia, the brothers wrote to the disciples encouraging (them) to welcome him; who having arrived contributed much to those who had believed through

grace. <sup>28</sup>For he powerfully confuted the Jews publicly, showing by the Scriptures Jesus to be the Christ.

**19** And it came to pass while Apollos was in Corinth, Paul having passed through the upper parts to come to Ephesus, and having found some disciples <sup>2</sup>he said to them, "Did you receive (the) Holy Spirit when you believed?" And they said to him, "But we did not hear if there is (the) Holy Spirit." <sup>3</sup>And he said to them, "Into what then were you baptized?" And they said, "Into the baptism of John." <sup>4</sup>And Paul said, "John indeed baptized (with) a baptism of repentance, saying to the people that they should believe on the (One) coming after him, that is on Jesus Christ."

<sup>5</sup>And having heard (this) they were baptized into the name of the Lord Jesus. <sup>6</sup>And Paul having laid the hands upon them, the Holy Spirit came upon them, and they were both speaking in tongues and prophesying <sup>7</sup>and all the men were about twelve.

<sup>8</sup>And having entered into the synagogue he was speaking boldly for three months, reasoning and persuading concerning the (things) of the Kingdom of God. <sup>9</sup>But as some were being hardened and were unbelieving, speaking evil of the Way before the multitude, having withdrawn from them he separated the disciples, reasoning daily in the school of a certain Tyrannus. <sup>10</sup>And this took place for two years so that all those living in Asia heard the Word of the Lord Jesus, both Jews and Greeks.

<sup>11</sup>And did not God extraordinary works of power by the hands of Paul, <sup>12</sup>so that handkerchiefs or aprons being carried from his skin even to the sick, the diseases (were) being released from them and the evil spirits (were) going out from them? <sup>13</sup>But some from the wandering exorcising Jews attempted to

name the Name of the Lord Jesus over those who had evil spirits, saying, "We adjure you (by) Jesus Whom Paul preaches." <sup>14</sup>And there were some seven sons of Sceva, a Jewish high priest doing this; <sup>15</sup>but the evil spirit having answered said, "I know Jesus and I am acquainted with Paul, but who are you." <sup>16</sup>And the man in whom the evil spirit was, leaping upon them and overcoming them prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup>And this was known to all, both Jews and Greeks, those dwelling in Ephesus, and fear fell upon them all, and the name of the Lord Jesus was magnified. <sup>18</sup>And many of those who had believed came confessing and declaring their deeds. <sup>19</sup>And many of those having practiced magical arts, having collected (their) books, burned (them) before all. And they computed their prices and found (it) five thousand pieces of silver. <sup>20</sup>So by power the word of the Lord grew and prevailed.

<sup>21</sup>And when these (things) were accomplished, Paul purposed in the Spirit, having passed through Macedonia and Achaia, to go to Jerusalem, saying, after having come there, "It is necessary for me also to see Rome." <sup>22</sup>And having sent two of those ministering to him, Timothy and Erastus into Macedonia he stayed (for) a time in Asia.

<sup>23</sup>And about that time (there) was not a little disturbance about the Way. <sup>24</sup>For a certain one named Demetrius, a silver-smith, making silver shrines of Diana furnished to the craftsmen not a little gain, <sup>25</sup>whom having gathered together also the workmen respecting such (things) said, "Men you know that from this trade is our profit, <sup>26</sup>and you see and hear that not only (those) of Ephesus but almost all of Asia, this Paul, having persuaded, turned away a great crowd, saying that gods are not those made by

hands. <sup>27</sup>And not only is this a danger to us (that) the trade come to disrepute, but also (that) the temple of the great goddess Diana be considered nothing and her majesty is also about to be destroyed which all of Asia and the habitable world worships.” <sup>28</sup>And having heard (this), being full of anger they cried, saying, “Great (is) Diana of the Ephesians.” <sup>29</sup>And the whole city was filled with confusion and they rushed with one accord into the theater, seizing and holding Gaius and Aristarchus of Macedonia, fellow-travelers of Paul.

<sup>30</sup>And Paul planning to go in to the people, the disciples did not permit him. <sup>31</sup>And also some of the officers of Asia being friends to him, having sent to him were begging (him) not to give himself into the theater. <sup>32</sup>Then others indeed cried some other (things), for the assembly was confounded, and the most did not know what reason they had come together.

<sup>33</sup>But from the crowd they put forth Alexander, the Jews thrusting Him forward. And Alexander making a sign with (his) hand wished to make a defense to the people. <sup>34</sup>But having recognized that he is a Jew, there was one voice from all, crying over about two hours, “Great (is) Diana of (the) Ephesians.” <sup>35</sup>And the town clerk having calmed the crowd, says, “Men, Ephesians, for what man is there who does not know the city of the Ephesians (as) being temple-keeper of the great goddess Diana which fell down from Jupiter?”

<sup>36</sup>Therefore these (things) being undeniable it is necessary (for) you having been calmed to be (thus) and to do nothing rash. <sup>37</sup>For you brought these men (here), neither robbers of temples nor blaspheming your goddess. <sup>38</sup>Therefore if indeed Demetrius and those craftsmen with him have a matter against anyone, courts are held and there

are proconsuls, let them accuse one another. <sup>39</sup>And if you inquire about anything further it shall be settled in lawful assembly. <sup>40</sup>For we are also in danger to be accused of insurrection, concerning today; there being no cause about which we shall be able to give a reason (for) this disorderly gathering. <sup>41</sup>And having said these (things) he dismissed the assembly.

**20** And after the commotion stopped, Paul having called to the disciples and having greeted (them) departed to go to Macedonia. <sup>2</sup>And having passed through that region and having exhorted them with much speech, he came to Greece. <sup>3</sup>And having stayed three months, there having been a plot (against) him by the Jews, being about to sail into Syria, he purposed to return through Macedonia. <sup>4</sup>And (there) accompanied him as far as Asia, Sopater, a Berean and of (the) Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. <sup>5</sup>And having gone on before they waited for us in Troas; <sup>6</sup>but we sailed out from Philippi after the days of unleavened bread, and we came to them in Troas in five days where we stayed seven days. <sup>7</sup>And on the first (day) of the week the disciples having been gathered together to break bread, Paul was discoursing to them, being about to depart on the next day, and he continued the speech until midnight. <sup>8</sup>And (there) were many lamps in the upper part of the house where they were gathered together. <sup>9</sup>And a certain young man named Eutychus, sitting on the window sill, being overcome with deep sleep, Paul discoursing yet more, being overcome with deep sleep he fell down from the third story, and was taken up dead. <sup>10</sup>But having gone down Paul fell upon him and having embraced (him) he said,

“Do not be troubled, for his life is in him.” <sup>11</sup>And having arisen and having broken bread and having eaten (it), and having talked a long (time) until day-break he thus departed. <sup>12</sup>And they brought the boy alive, and they were comforted not a little.

<sup>13</sup>But having gone on before to the ship we sailed to Assos, from there intending to take up Paul; for so he had arranged, intending himself to travel by foot. <sup>14</sup>And when he met us at Assos, having taken him up we came to Mitylene. <sup>15</sup>Having sailed from there on the following (day) we arrived opposite Chios; and on the next (day) we landed at Samos, and having remained at Trogyllium, we came to Miletus on the next day. <sup>16</sup>For Paul had decided to sail by Ephesus so that he would not spend time in Asia; for he hastened, if it were possible for him to be in Jerusalem the Day of Pentecost.

<sup>17</sup>And from Miletus, having sent to Ephesus he called for the elders of the church. <sup>18</sup>And when they came to him he said to them. “You know from the first day from which I entered into Asia, how I was with you all the time, <sup>19</sup>serving the Lord with all humility and many tears and temptations which happened to me by the plots of the Jews, <sup>20</sup>how I did not shrink back to tell you anything of profit and to teach you publicly and from house to house, <sup>21</sup>earnestly declaring to both Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ. <sup>22</sup>And now behold having been bound by the Spirit I am going to Jerusalem not knowing the (things) which shall happen to me, <sup>23</sup>except that the Holy Spirit in every city earnestly declares, saying that bonds and tribulations await me. <sup>24</sup>But I make no statement, nor hold my life precious to myself as I may complete my course with joy, and the ministry which I received from the Lord Jesus to earnest-

ly declare the gospel of the grace of God. <sup>25</sup>And now, behold, I know that you all shall see my face no more, among whom I have gone preaching the Kingdom of God. <sup>26</sup>Therefore I bear witness to you on this day that I (am) pure from the blood of all (men), <sup>27</sup>for I did not shrink back to preach to you the whole counsel of God. <sup>28</sup>Take heed therefore, to yourselves and to all the flock among whom the Holy Spirit appointed you overseers, to shepherd the church of God, which he purchased by (his) own blood. <sup>29</sup>For I know this, that after my departure grievous wolves shall come in unto you not sparing the flock. <sup>30</sup>And from among your own selves shall arise men, speaking corrupt (things) to draw away the disciples after themselves. <sup>31</sup>Therefore watch, remembering that (for) three years, night and day I ceased not admonishing each one with tears.

<sup>32</sup>And now I commit you, brothers, to God and to the word of His grace which is able to build (you) up and to give you an inheritance among all the sanctified. <sup>33</sup>I coveted silver or gold or apparel of no one.

<sup>34</sup>But (you) yourselves know that these hands supplied my needs and (the needs) of those who were with me.

<sup>35</sup>I showed you all (things), that working in this way it is necessary to aid those being weak and to remember the words of the Lord Jesus, that (He) Himself said, “It is more blessed to give than to receive.” <sup>36</sup>And having said these (things), having bowed his knees with them all, he prayed. <sup>37</sup>And there was much weeping of all, and having fallen on the neck of Paul they fervently kissed him, <sup>38</sup>grieving most of all that they were no more to see his face. And they accompanied him to the ship.

**21** And it came to pass, having been separated from them, we set sail; having set a straight course, we came to

Coos, and on the next (day) to Rhodes, and from there to Patara. <sup>2</sup>And having found a boat passing over to Phenicia, having gone on board we set sail.

<sup>3</sup>And having sighted Cyprus and having left it behind on the left we sailed to Syria and landed at Tyre, for there the boat was unloading the cargo. <sup>4</sup>And having searched out (the) disciples we stayed there seven days; who told Paul by the Spirit not to go up to Jerusalem. <sup>5</sup>And it came to pass when we completed the days, having departed we went on, all accompanying us with wives and children, even to outside the city. And having knelt upon the seashore we prayed. <sup>6</sup>And having bidden farewell to one another we went up into the boat, and they returned to their own (homes). <sup>7</sup>And, having completed the voyage from Tyre we arrived at Ptolemais, and having greeted the brothers we stayed with them one day. <sup>8</sup>And on the next day Paul and those around (him) having departed, came to Caesarea; and having entered into the house of Philip the evangelist, being of the seven, we stayed with him.

<sup>9</sup>Now there were to this (one) four virgin daughters who prophesied. <sup>10</sup>And we remaining more days, a certain prophet named Agabus came down from Judea.

<sup>11</sup>And having come to us and having taken the girdle of Paul, and having bound his own feet and hands, he said, "The Holy Spirit says this, 'The Jews in Jerusalem shall so bind the man to whom is this girdle and shall deliver (him) into (the) hands of (the) nations.'"

<sup>12</sup>And when we heard these (things), both we and the people there begged him not to go to Jerusalem. <sup>13</sup>And Paul answered, "What are you doing, weeping and breaking my heart? For I am not only ready to be bound but also to die in Jerusalem on behalf of the name of the Lord Jesus." <sup>14</sup>And he not being per-

suaded we were quiet, saying, "Let the will of the Lord be done."

<sup>15</sup>And after these days, having made preparation, we went up to Jerusalem. <sup>16</sup>And also (some) of the disciples of Caesarea went with us bringing a certain Mnason, a Cypriot, an old disciple, with whom we might lodge. <sup>17</sup>And we having arrived in Jerusalem, the brothers gladly welcomed us. <sup>18</sup>And on the next day Paul went in with us to James, and all the elders came forth. <sup>19</sup>And having greeted them he was relating one by one what (things) God did among the nations by his ministry. <sup>20</sup>And having heard (these things), they were glorifying the Lord and said to him, "You see brother how many thousands there are of the Jews who have believed, and all are zealous of the Law <sup>21</sup>and they have been told about you that you teach to separate from Moses, telling them not to circumcise (their) children, nor to walk in the customs. <sup>22</sup>What then is it? A multitude must surely come together, for they shall hear that you have come. <sup>23</sup>Therefore do this which we tell you. We have four men having a vow upon themselves. <sup>24</sup>Having taken these, be purified with them and pay expense for them in order that they may shave the head and all may know that there is nothing of which they have been instructed concerning you, but you yourself also walk orderly keeping the Law. <sup>25</sup>But concerning those of the nations who had believed, we wrote judging them to observe no such (thing) except to keep themselves from meats offered to idols and the blood and what is strangled and fornication." <sup>26</sup>Then Paul having taken the men, on the next day having been purified with them, went into the temple announcing the fulfillment of the days of purification until the offering was offered for each one of them. <sup>27</sup>But when the seven days were almost completed, the Jews from Asia

having seen him in the temple, stirred up all the crowd, and laid hands on him, <sup>28</sup>crying, "Men, Israelites, help! This is the man who is teaching all everywhere against the people and the Law and this place, and besides he also brought Greeks into the temple and has defiled this holy place." <sup>29</sup>For they had before seen Trophimus the Ephesian in the city with him whom they thought that Paul brought into the temple. <sup>30</sup>And the whole city was moved and (there) was a running together of the people, and having seized Paul, they dragged him outside of the temple, and immediately the doors were shut. <sup>31</sup>But as they were seeking to kill him, (there) went up a report to the chief captain of the band that all Jerusalem was in an uproar; <sup>32</sup>who immediately having taken soldiers and centurions ran down upon them. And they having seen the chief captain and the soldiers they stopped beating Paul. <sup>33</sup>Then, having gone near, the chief captain took hold of him, and commanded (him) to be bound with two chains, and was inquiring who he might be and what it is he had done. <sup>34</sup>But some were crying out one (thing) and some another in the crowd. And not being able to know for certain because of the commotion, he commanded him to be brought into the fortress. <sup>35</sup>But when he came upon the steps, it happened he was carried by the soldiers because of the violence of the crowd. <sup>36</sup>For the multitude of the people followed, crying, "Take him away." <sup>37</sup>And being about to be brought into the fortress, Paul said to the chief captain, "Is it lawful for me to say something to you?" And he said, "Do you know Greek? <sup>38</sup>Are you not then the Egyptian who before these days excited a tumult and led out into the desert four thousand men of the assassins?" <sup>39</sup>And Paul said, "Indeed I am a Jew man of Tarsus of Cilicia, a citizen of no mean city, and I

beg you, permit me to speak to the people." <sup>40</sup>And having permitted him, Paul having stood upon the steps waved with the hand to the people; and there having secured a great silence, he spoke in the Hebrew dialect, saying,

**22** "Men, brothers and fathers, hear now my defense to you." <sup>2</sup>And having heard that he was speaking to them in the Hebrew dialect they were (the) more quiet. And he says, <sup>3</sup>"I am indeed a man; a Jew born in Tarsus of Cilicia, and was brought up in this city at the feet of Gamaliel, having been educated according to (the) exactness of the ancestral Law, being jealous of God just as you all are today; <sup>4</sup>who persecuted this way unto death, binding and delivering to prisons both men and women, <sup>5</sup>as also the chief priest and all the assembly of elders bear me witness; from whom also having received letters to the brothers, I traveled to Damascus, bringing also those there who were bound to Jerusalem, in order that they might be punished. <sup>6</sup>It happened to me while traveling and drawing near to Damascus, about noonday, suddenly out of Heaven a great light shone about me. <sup>7</sup>And I fell to the ground, and I heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' <sup>8</sup>And I answered 'Who are you Lord?' And He said to me, 'I am Jesus the Nazarene whom you are persecuting.' <sup>9</sup>And those being with me indeed saw the light and were afraid, but did not hear (the) voice of the (One) speaking to me. <sup>10</sup>And I said, 'What shall I do Lord?' And the Lord said to me, 'Having arisen, go into Damascus and there it shall be told you about all the (things) which has been appointed for you to do.' <sup>11</sup>And as I was not seeing from the glory of that light, being led by the hand by those being with me I came to Damascus. <sup>12</sup>And a certain Ananias, a devout man according to the Law, well

spoken of by all those Jews dwelling (there), <sup>13</sup>coming to me and having stood by said to me, 'Brother Saul look up.' And in that hour I looked up on him. <sup>14</sup>And he said, 'The God of our fathers appointed you to know His will and to see the Just (One), and to hear a voice, out of His mouth. <sup>15</sup>That you may be a witness to Him to all men to what you have seen and heard. <sup>16</sup>And now why do you linger? Arising, be baptized and wash away your sins, calling upon the name of the Lord.' <sup>17</sup>And it happened to me, having returned to Jerusalem and (on) my praying in the temple, I came into a trance, <sup>18</sup>and saw Him saying to me, 'Hasten and depart with speed out of Jerusalem because they shall not receive your testimony concerning Me.' And I said, <sup>19</sup>'Lord, they know that I was casting in prison and beating those believing on You in every synagogue; <sup>20</sup>and when the blood of Stephen Your witness was shed, I also myself was standing by and approving of his death, and keeping the garments of those killing him.' And He said to me, <sup>21</sup>'Go, because I shall send you far away to (the) nations.'

<sup>22</sup>And they heard him until this word, and they lifted up their voice saying, "Take away such (a one) from the earth, for it is not fitting (for) him to live." <sup>23</sup>And while crying out and pulling off (their) garments, and throwing dust into the air, <sup>24</sup>the chief captain commanded him to be brought into the fortress, saying (for) him to be examined by scourges, in order that he might know for what cause they were thus clamoring for him. <sup>25</sup>But as they stretched him with the strops Paul said to the centurion standing by, "Is it lawful for you to scourge a Roman man and (one) uncondemned." <sup>26</sup>And having heard (this) the centurion having come near reported to the chief captain saying, "Take care what you are about to do, for this man is

a Roman." <sup>29</sup>And the chief captain having come near said to him, "Tell me if you are a Roman." And he said, "Yes." <sup>28</sup>And the chief captain answered, "I bought this citizenship with a great sum." And Paul said, "But I have also been born (a citizen)." <sup>29</sup>Then immediately those who were about to examine him withdrew from him, and the chief captain also was afraid having recognized that he is a Roman and that he had bound him.

<sup>30</sup>And on the next day, planning to know for sure why he was accused by the Jews, he released him from (his) bonds, and commanded the chief priests and all their Sanhedrin to come; and having brought Paul down he set (him) among them.

**23** And having gazed at the Sanhedrin, Paul said, "Men, brothers, I have lived before God in all good conscience until this day." <sup>2</sup>And Ananias the chief priest charged those standing by him to strike him on the mouth. <sup>3</sup>Then Paul said to him, "God is about to strike you, you whitewashed wall. And do you sit judging me according to the Law, and command me to be struck contrary to (the) Law?" <sup>4</sup>And those standing by said, "Do you revile the chief priest of God?" <sup>5</sup>And Paul said, "I did not know brothers that he is a chief priest, for it has been written, 'You shall not speak evil of a ruler of your people.'" <sup>6</sup>And Paul having known that the one part is of (the) Sadducees and the other of (the) Pharisees cried in the Sanhedrin, "Men, Brothers, I am a Pharisee, a son of a Pharisee; I am being judged concerning hope and resurrection of (the) dead." <sup>7</sup>And he having spoken this, there was a dissension of the Pharisees and the Sadducees, and the multitude was divided. <sup>8</sup>For indeed the Sadducees say there is no resurrection, nor angel nor spirit, but Pharisees con-

fess both. <sup>9</sup>And there was a great clamor, and the scribes, a faction of the Pharisees having arisen, were contending saying, "We find nothing evil in this man and if a spirit or an angel spoke to him let us not fight against God." <sup>10</sup>And there being a great dissension, the chief captain fearing lest Paul should be torn to pieces by them, commanded the troop having gone down to take him from their midst, and to lead (him) into the fortress.

<sup>11</sup>But on the next night the Lord standing by him said, "Be of good cheer Paul, for as you earnestly testified the (things) concerning Me in Jerusalem so it is necessary for you also to testify in Rome." <sup>12</sup>And day having come, some of the Jews having made a conspiracy, binding themselves under a curse, declaring neither to eat nor to drink until they should kill Paul. <sup>13</sup>Now there were more than forty men who had made this conspiracy; <sup>14</sup>and having come near to the chief priests and the elders they said, "With a curse we cursed ourselves to taste nothing until we should kill Paul. <sup>15</sup>Therefore, now you make a report to the chief captain with the Sanhedrin, so that he may bring him down to you tomorrow, as intending to inquire more accurately the (things) about him; and we are ready to kill him before he draws near." <sup>16</sup>But the son of Paul's sister, having heard of the lying in wait, having come near and having entered into the fortress reported (it) to Paul. <sup>17</sup>And Paul having called near one of the centurions said, "Lead this young man to the chief captain, for he has something to report to him." <sup>18</sup>Then indeed, he having taken him led (him) to the chief captian and says, "Paul the prisoner having called me near asked (me) to lead this young man to you, having something to say to you." <sup>19</sup>And the chief captian having taken him by the hand and having withdrawn (him) alone inquired, "What is it

which you have to report to me?" <sup>20</sup>And he said, "The Jews agreed to ask you, that tomorrow you should bring down Paul to the Sanhedrin as intending to inquire something more accurately concerning him. <sup>21</sup>Therefore you be not persuaded by them, for more than forty men of them lie in wait for him, who put themselves under a curse neither to eat nor to drink until they kill him. And now they are ready and waiting (for) the promise from you." <sup>22</sup>Then the chief captain dismissed the young man having commanded (him) to tell no one that you reported these (things) to me. <sup>23</sup>And having called near certain two of the centurions he said, "Prepare two hundred soldiers, so that they may go as far as Caesarea, and seventy horsemen and two hundred spearmen for the third hour of the night. <sup>24</sup>And have ready (the) animals, and having set on Paul they may carry (him) to Felix the Governor; <sup>25</sup>having written a letter having this form, <sup>26</sup>Claudius Lysias greeting to the most excellent governor, Felix. <sup>27</sup>This man having been seized by the Jews and being about to be killed by them, having come up with the troop I rescued him, having learned that he is a Roman; <sup>28</sup>and planning to know the charge for which they were accusing him I brought him down to their Sanhedrin; <sup>29</sup>whom I found being accused concerning questions of their Law, but having no accusation worthy of death or of bonds.

<sup>30</sup>And having intimated to me a plot against the man about to be (transacted) by the Jews I immediately sent (him) to you, having commanded also the accusers to speak the (things) to him before you. Farewell.'"

<sup>31</sup>Therefore the soldiers having taken Paul according to the order given them, brought (him) by night to Antipatris. <sup>32</sup>And on the next day, permitting the horses to go with him, they returned to the fortress; <sup>33</sup>who having entered into



Caesarea, and delivering the letter to the governor, they also presented Paul to him. <sup>34</sup>And the governor having read (the letter) and having asked from what province he is, and having learned that (he was) from Cilicia, <sup>35</sup>he said, "I will hear you fully when also your accusers have arrived." And he commanded him to be kept in the praetorium of Herod.

**24** And after five days Ananias the high priest came down with the elders and an orator, a certain Tertullus who informed the governor against Paul. <sup>2</sup>And having been summoned, Tertullus began to accuse, saying, "We are enjoying much peace because of you, and beneficial (things) are coming to this nation because of your forethought; in every way and everywhere <sup>3</sup>we welcome (it), most excellent Felix, with all thankfulness.

<sup>4</sup>But in order that I not further delay you, I beg you to hear us briefly in your kindness. <sup>5</sup>For having found this man a pest, and agitating insurrection among all the Jews throughout the habitable world and a ringleader of the sect of the Nazarines, <sup>6</sup>who also tried to desecrate the temple, whom also we seized, and according to our Law we wished to judge. <sup>7</sup>But Lysias the chief captain, having come up with much force took him away out of our hands, <sup>8</sup>having commanded his accusers to come to you, from whom you will be able yourself to know about all these (things) which we accuse him of, having examined (him)." <sup>9</sup>And the Jews also agreed, declaring these (things) to be so.

<sup>10</sup>But Paul answered, the governor having nodded for him to speak, "Knowing you (as) being judge to this nation (for) many years, I more cheerfully make a defense concerning the (things) of myself, <sup>11</sup>you being able to know that not more than twelve days are to me since I went up worshipping in

Jerusalem, <sup>12</sup>and they found me neither in the temple arguing with anyone or making a tumult of a crowd, neither in the synagogues nor throughout the city; <sup>13</sup>neither are they able to prove concerning which they now accuse me. <sup>14</sup>But I confess this to you, that according to the Way which they say (is) a sect thus I serve the ancestral God, believing all the (things) having been written according to the Law and the Prophets, <sup>15</sup>having hope toward God, which also they themselves accept, (that) there is about to be a resurrection of (the) dead both of the righteous and the unrighteous. <sup>16</sup>And in this I exercise myself to have a clear conscience toward God and men always. <sup>17</sup>And after many years I arrived doing alms and offerings for my nation <sup>18</sup>among which they found me purified in the temple, not with a crowd nor a tumult, (but) certain Jews from Asia <sup>19</sup>who ought to be present before you, and to accuse, if they have anything against me, <sup>20</sup>or let these themselves say if they found in me anything unrighteous when I stood before the Sanhedrin, <sup>21</sup>(other) than concerning this one statement which I cried standing among them, that concerning a resurrection of (the) dead, I am being judged this day by you." <sup>22</sup>And Felix having heard these (things), adjourned them, knowing more accurately concerning the Way, saying, "When Lysias the chief captain may come down I will examine the (things) concerning you." <sup>23</sup>And he having commanded the centurion to keep Paul (but) to (let him) have ease and to forbid none of his own to minister or to come to him.

<sup>24</sup>And after some days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him concerning the faith in Christ. <sup>25</sup>And as he reasoned concerning righteousness and self-control and the coming judgment, Felix becoming frightened answered, "Now I have to go, having

found an opportune time I will call for you.” <sup>26</sup>And also at the same time hoping that he would be given money by Paul that he might free him. Therefore sending for him more often, he conversed with him. <sup>27</sup>And two years being completed, Felix received a successor, Portius Festus. And wishing to give favor to the Jews Felix left Paul bound.

**25** Therefore Festus, having come to the province after these days went up to Jerusalem from Caesarea. <sup>2</sup>And the chief priest and the leading Jews informed him against Paul. <sup>3</sup>And they implored him, asking a favor against him, so that he might send for him (to come) to Jerusalem, making a plot to kill him on the way. <sup>4</sup>Then Festus answered, Paul was to be kept in Caesarea and himself about to go forth shortly. <sup>5</sup>Therefore he says, “Those who are able among you, having gone down with (me), if there is anything amiss in this man let them accuse him.”

<sup>6</sup>And having stayed among them more than ten days, having gone down to Caesarea, on the next day having set upon the judgement seat he commanded Paul to be brought. <sup>7</sup>And having arrived the Jews who had come down from Jerusalem stood around bringing many serious charges against Paul, which they were not able to prove. <sup>8</sup>And he spoke his defense that he sinned neither against the Law of the Jews nor against the temple nor against Caesar (in) anything. <sup>9</sup>But Festus wishing to gain favor with the Jews, having answered Paul said, “Do you wish to go up to Jerusalem and there be judged before me concerning these (things)?” <sup>10</sup>And Paul said, “I am standing before the judgement seat of Caesar where I ought to be judged. I did no wrong to the Jews as you also very well know. <sup>11</sup>For if indeed I do wrong and have done anything worthy of death, I do not refuse to

die. But if nothing is (true) of which they accuse me, no one is able to give me up to them. I appeal to Caesar.” <sup>12</sup>Then Festus having conferred with the council, answered, “You have appealed to Caesar, to Caesar you shall go.”

<sup>13</sup>And certain days having elapsed, King Agrippa and Bernice came down to Caesarea, greeting Festus.

<sup>14</sup>And as they stayed there many days, Festus reported to the King the (things) concerning Paul, saying, “A certain man having been left by Felix, a prisoner <sup>15</sup>about whom on my being in Jerusalem the chief priests and the elders of the Jews informed (me) asking a judgement against him; <sup>16</sup>to whom I answered, it is not (the) custom with the Romans to give up any man to destruction before the one being accused has the accusers face to face and he receive an opportunity for defense concerning the accusation. <sup>17</sup>Therefore when they came together here having made no delay, the next (day) having sat on the judgement seat I commanded the man to be brought, <sup>18</sup>concerning whom the accusers standing, brought no charge of which I was expecting; <sup>19</sup>but they had certain questions against him concerning their own religion and concerning a certain Jesus who had died whom Paul asserted to be alive. <sup>20</sup>And I being perplexed as to the inquiry concerning this, was saying, ‘Does he wish to go up to Jerusalem and there to be judged concerning these (things).’” <sup>21</sup>But Paul having appealed that he be kept for the examination of Augustus, I commanded that he be kept until I might send him to Caesar. <sup>22</sup>And Agrippa said to Festus, “I was wishing also myself to hear the man.” And he said “Tomorrow you shall hear him.”

<sup>23</sup>Therefore on the next day, Agrippa and Bernice having come with great show, having entered into the place of hearing both with the chief captains and

the distinguished men of the city, and Festus having commanded, Paul was brought. <sup>24</sup>And Festus says, "King Agrippa and all the men present with us, you see this one concerning whom all the multitude of the Jews pleaded with me both in Jerusalem and here, crying out that he ought not to live any longer; <sup>25</sup>and I having perceived he had done nothing worthy of death, and this one also himself having appealed to Augustus I decided to send him; <sup>26</sup>concerning whom I do not have anything certain to write to (my) lord. Therefore I brought him before you and especially before you King Agrippa, so that the examination having taken place I may have something to write; <sup>27</sup>for it seems unreasonable to me to send a prisoner and not to signify the charges against him."

**26** And Agrippa said to Paul, "It is permitted for you to speak on behalf of yourself." Then Paul stretching forth the hand made (his) defense. "Concerning all the (things) of which I am being accused by the Jews, King Agrippa, <sup>21</sup>I consider myself happy, about to make a defense before you this day, <sup>3</sup>especially you being an expert, knowing all of the customs and also controversies among the Jews; therefore I beg you to hear me patiently. <sup>4</sup>Indeed, therefore, all the Jews know my manner of life from my youth, which from (the) beginning was among my nation in Jerusalem; <sup>5</sup>who knowing me before from the first, if they wish to testify, that I lived a Pharisee according to the strictest sect of our religion. <sup>6</sup>And now for (the) hope of the promise made to the fathers, I stand being judged <sup>7</sup>for which our twelve tribes serving earnestly night and day hope to obtain; concerning which hope I am accused, King Agrippa, by the Jews. <sup>8</sup>Why is it judged unbelievable by you if God raises (the)

dead? <sup>9</sup>Therefore indeed I thought within myself (that) I ought to do many (things) contrary to the name of Jesus the Nazarine, <sup>10</sup>which I also did in Jerusalem; and many of the saints I shut up in prisons, having received authority from the chief priests, and they being put to death, I cast (my) vote (against them), <sup>11</sup>and punishing them often in all the synagogues I was compelling (them) to blaspheme; and being exceedingly furious against them I persecuted (them), even as far as to foreign cities. <sup>12</sup>During which also going to Damascus with authority and a commission from the chief priests, <sup>13</sup>at mid-day, O King, I saw on the way, a light from Heaven beyond the brightness of the sun, shining around me and those going with me. <sup>14</sup>And all of us having fallen to the ground, I heard a voice speaking to me and saying in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? (It is) hard for you to kick against the goads.' <sup>15</sup>And I said, 'who are you, Lord?' And He said, 'I am Jesus Whom you are persecuting; <sup>16</sup>but arise and stand upon your feet; for this (reason) I appeared to you, to appoint you a servant and a witness both of what you saw and in what I shall appear unto you, <sup>17</sup>taking you out from the people and the nations to whom now I send you, <sup>18</sup>to open their eyes, and to turn (them) from darkness to light and (from) the authority of Satan to God that they may receive forgiveness of sins and inheritance among those who have been sanctified by faith in Me.' <sup>19</sup>Wherefore, King Agrippa, I was not disobedient to the heavenly vision; <sup>20</sup>but I was preaching first to those in Damascus and Jerusalem, and to all the country of Judea, and to the nations charging (them) to repent and to turn to God, doing works worthy of repentance. <sup>21</sup>Because of these (things) the Jews having seized me in the temple tried to kill

(me). <sup>22</sup>Therefore having obtained help from God until this day I stand witnessing to both small and great, saying nothing else (but) what both the Prophets and Moses did say was about to come to pass, <sup>23</sup>that Christ should suffer, that through the resurrection of (the) dead He was first going to proclaim light to the people and to the nations.” <sup>24</sup>And speaking these (things) in his defense, Festus says in a loud voice “Paul, you are mad, your much learning turns (you) to madness.”

<sup>25</sup>But he says, “I am not mad most excellent Festus, but I speak words of truth and sanity. <sup>26</sup>For the King is informed concerning these (things) to whom also I speak boldly. For I am persuaded (that) not any of these (things), none (are) hidden from him; for this has not been done in a corner. <sup>27</sup>King Agrippa, do you believe in the prophets? I know that you believe.” <sup>28</sup>And Agrippa said to Paul, “In a little (time) are you persuading me to become a Christian?” <sup>29</sup>And Paul said, “I would pray to God, both in a little (time) and in much (time), not only you but also all these hearing me this day to be such as I am except these bonds.”

<sup>30</sup>And having said these (things), the king and the governor and Bernice arose, and those sitting with them. <sup>31</sup>And having departed they were speaking to one another, saying, “This man does nothing worthy of death or of bonds.” <sup>32</sup>And Agrippa said to Festus, “This man was able to have been released if he had not appealed to Caesar.”

**27** And when it was decided for us to sail to Italy, they delivered both Paul and certain other prisoners to a centurion named Julius of the Augustan band. <sup>2</sup>And having embarked on a boat of Adramyttium, about to sail to places throughout Asia, we set sail,

Aristarchus, a Macedonian of Thessalonica being with us. <sup>3</sup>And on the next (day) we landed at Sidon, and Julius having treated Paul kindly permitted (him) to go to (his) friends to receive care. <sup>4</sup>And sailing from there we sailed under Cyprus because of the winds being contrary. <sup>5</sup>And having sailed over the sea alongside Cilicia and Pamphylia, we came down to Myra of Lycia. <sup>6</sup>And there the centurion, having found a boat, an Alexandrian, sailing to Italy he put us into it. <sup>7</sup>And sailing slowly during many days and having come over against Cindus with difficulty, the wind not permitting us, we sailed under Crete over against Salmone; <sup>8</sup>and sailing by it with difficulty we came to a certain place called Fair Havens which was near a city of Lasea. <sup>9</sup>And a long time having passed and the voyage already being dangerous because the Fast had already past, Paul admonished them, <sup>10</sup>saying, “Men, I see that the voyage is about to be with damage and much loss, not only of the cargo and of the boat but also of our lives.” <sup>11</sup>But the centurion was being persuaded by the pilot and the owner of the boat rather than the (things) spoken by Paul. <sup>12</sup>And the harbor being inconvenient for wintering the majority counseled to set sail from there if somehow they may be able having reached Phoenix they could winter (there), a harbor of Crete looking toward southwest and toward northwest. <sup>13</sup>And a south wind blowing gently, thinking to have gained their purpose, having weighed (anchor) they were coasting along close to Crete. <sup>14</sup>But not long after (this) a violent wind called Euroclydon came down (on) it. <sup>15</sup>And the boat having been caught, and not being able to bear up to the wind, giving (her) up we were borne along. <sup>16</sup>And running under a certain small island called Claudia, with difficulty we were able to become masters of the boat, <sup>17</sup>which having taken, they

used helps, undergirding the boat; and fearing lest they fall into the quicksand, lowering the mast, thus they were being borne along. <sup>18</sup>And we being vehemently tossed by the storm, on the next day they were making a casting out (of cargo). <sup>19</sup>And on the third (day) with our own hands we threw out the tackle of the boat. <sup>20</sup>And neither sun nor stars appearing for many days, and no small storm was being pressed upon (us), from then on all hope for us to be saved was being cut off. <sup>21</sup>And there being long fasting, Paul then standing in their midst, said, "O men you ought, having followed my advice, not to have set sail from Crete and incurred this damage and loss. <sup>22</sup>And now I urge you to be of good cheer; for there shall be no loss of life from among you, only of the boat. <sup>23</sup>For this night an angel of God stood by me, Whose I am and Whom I serve, <sup>24</sup>saying 'Do not fear, Paul, it is necessary for you to stand before Caesar; and behold God has given to you all those sailing with you.' <sup>25</sup>Therefore you be of good cheer, Men; for I believe in God, that it shall thus be according to the manner He has spoken to me. <sup>26</sup>But it is necessary for us to fall upon a certain island." <sup>27</sup>But when (the) fourteenth night came as we were being driven about in the Adriatic (Sea) toward the middle of the night, the sailors were suspecting a certain country to approach them. <sup>28</sup>And having sounded, they found twenty fathoms, and having gone a little farther and again having sounded they found fifteen fathoms. <sup>29</sup>And fearing lest we may fall on rocky places, having thrown four anchors out of (the) stern they were wishing (for) day to come.

<sup>30</sup>But the sailors seeking to flee out of the boat, and having lowered the skiff into the sea pretending as (though) they were about to cast anchors out of (the) prow. <sup>31</sup>Paul said to the centurion

and to the soldiers, "Unless these remain in the boat, you cannot be saved." <sup>32</sup>Then the soldiers cut off the ropes of the skiff and let her fall. <sup>33</sup>And until day was about to come, Paul urged all to partake of food, saying, "The fourteenth day today you continue watching without food, having taken nothing. <sup>34</sup>Therefore I urge you to take food, for this is for your safety, for not a hair shall fall from your head." <sup>35</sup>And having said these (things), and having taken bread he gave thanks to God before all. And having broken (it) he began to eat. <sup>36</sup>And all, having become cheerful also took food themselves. <sup>37</sup>And all the souls in the boat were two hundred (and) seventy-six. <sup>38</sup>And being satisfied with food they were lightening the boat, casting out the wheat into the sea. <sup>39</sup>And when it was day they did not recognize the land, but were observing a certain bay having a beach into which they purposed, if they were able, to propel the boat. <sup>40</sup>And having cut away the anchors they left (them) in the sea, at the same time having loosed the bands of the rudders, and having lifted up the topsail to the wind, they made for the beach. <sup>41</sup>And having fallen into a place where two seas met, they ran aground the vessel, and the prow having stuck fast remained unmovable, but the stern was broken by the violence of the waves. <sup>42</sup>And (the) plan of the soldiers was that they should kill the prisoners lest anyone swimming out would escape. <sup>43</sup>But the centurion wishing to save Paul, hindered their plan, and commanded those being able to swim, having thrown (themselves) off first to go out upon the land, <sup>44</sup>and the rest, some indeed upon boards, and some upon some of the (things) from the boat. And so it came to pass all were brought to safety upon the land.

**28** And having been saved they then knew that the island is called

Malta. <sup>2</sup>And the barbarians showed us no ordinary kindness; for having kindled a fire they welcomed us all because of the falling rain and because of the cold. <sup>3</sup>And Paul having gathered together a multitude of dry twigs, and having put (them) on the fire, a viper having come out from the heat fastened on his hand. <sup>4</sup>And when the barbarians saw the beast hanging from his hand, they said to one another, "By all means this man is a murderer who was brought to safety out of the sea, (but) justice did not permit him to live." <sup>5</sup>Then he indeed having shaken off the beast into the fire, suffered no harm. But they were expecting him to be about to swell or to suddenly fall down dead. <sup>6</sup>But they over much (time) expecting, and seeing nothing harmful happening to him, changing their minds they said "He is a god."

<sup>7</sup>Now in (territories) about that place were lands owned by the leading (man) of the island, named Publius, who having welcomed (us) entertained us courteously for three days. <sup>8</sup>And it came to pass (that) the father of Publius was lying down afflicted with fevers and dysentery, to whom Paul having entered and having prayed, having laid (his) hands on him healed him. <sup>9</sup>Then, this having been done, also the rest of those in the island having infirmities came and were healed; <sup>10~</sup> who also honored us with many honors, and upon setting sail they heaped on us the (things) for (our) need.

<sup>11</sup>And after three months we set sail in a boat which had wintered in the island, an Alexandrian with an ensignia, Twin Brothers. <sup>12</sup>And having been landed at Syracuse we remained three days. <sup>13</sup>From there, having circled around we arrived at Rhegium. And after one day a south wind having sprung up, and the second day we came to Puteoli, <sup>14</sup>where having found brothers, we were invited by them to stay seven days. And thus we came to Rome. <sup>15</sup>And from there the

brothers having heard the (things) concerning us came out to meet us as far as (the) market of Appias and Three Taverns, whom Paul having seen, giving thanks to God he took courage.

<sup>16</sup>And when we came to Rome, the centurion delivered the prisoners to the camp commander, but Paul was permitted to remain by himself with the soldier guarding him. <sup>17</sup>And it came to pass after three days, Paul called together those who were leaders of the Jews. And they having come together he was saying to them, "Men, brothers, I did nothing against the people or the ancestral customs, I was delivered a prisoner from Jerusalem into the hands of the Romans, <sup>18</sup>who having examined me were planning to let (me) go because there was not one cause of death in me. <sup>19</sup>But the Jews speaking against (it) I was compelled to appeal to Caesar, not as having anything to charge against my nation. <sup>20</sup>Therefore because of this I called you to see and to speak to (you); for on account of the hope of Israel I have this chain around (me)." <sup>21</sup>And they said to him, "We neither received letters about you from the Jews nor has anyone of the brothers having come reported or spoken anything evil about you.

<sup>22</sup>But we deem (it) fitting to hear from you what you think for indeed concerning this sect, it is known to us that it is spoken against everywhere." <sup>23</sup>And themselves having appointed him a day, many came to him to his lodging, to whom he expounded, solemnly witnessing the Kingdom of God and persuading them the (things) concerning Jesus from both the Law of Moses and the Prophets from morning until evening. <sup>24</sup>And some indeed were persuaded by the (things) being said, but some disbelieved. <sup>24</sup>And being in disagreement with one another, they departed, Paul having spoken one word, "Well did the Holy Spirit speak through

Isaiah the prophet to our fathers <sup>26</sup>saying, 'Go to this people and say, hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive, <sup>27</sup>for the heart of this people has become fat, and they heard with heavy ears, and they closed their eyes, lest at any time they should see with the eyes, and should hear with the ears, and should understand with the heart, and should be converted, and I should heal them.' <sup>28</sup>Therefore let it be

known to you, that to the nations the salvation of God was sent, and they shall hear." <sup>29</sup>And he having said these (things) the Jews went away having much discussion among themselves.

<sup>30</sup>And for two whole years Paul remained in his own hired dwelling, and he welcomed all those coming to him, <sup>31</sup>preaching the Kingdom of God and teaching the (things) concerning the Lord Jesus Christ with all boldness, unhindered.

# *Romans*

**1** Paul, a slave of Jesus Christ, a called apostle, separated unto the gospel of God <sup>2</sup>which He before promised through His prophets in (the) Holy Scriptures, <sup>3</sup>concerning His Son who was born of the seed of David according to flesh, <sup>4</sup>Who was set forth (the) Son of God in power, according to (the) Spirit of holiness by resurrection of (the) dead, Jesus Christ our Lord; <sup>5</sup>through Whom we received grace and apostleship unto obedience of faith among all the nations on behalf of His name, <sup>6</sup>among whom you are also the called of Jesus Christ, <sup>7</sup>to all those who are in Rome, beloved of God, to (those) called Saints; grace to you and peace from God our Father and (the) Lord Jesus Christ.

<sup>8</sup>First, indeed I give thanks to my God through Jesus Christ on behalf of you all because your faith is celebrated in all the world. <sup>9</sup>For God is my witness, Whom I serve in my spirit in the Gospel of His Son, as unceasingly <sup>10</sup>I make mention of you always at my prayers, praying, if possibly now at length I shall be prospered a journey in the will of God to come to you. <sup>11</sup>For I long to see you in order that I may impart to you some spiritual gift for the confirming of you,

<sup>12</sup>and this is to be comforted together

with you through the faith in one another both you and me.

<sup>13</sup>But I do not wish you to be ignorant, brothers, that many times I purposed to come to you, and I was hindered until the present, in order that I may have some fruit even among you as also among the rest (of the) nations. <sup>14</sup>I am debtor both to the Greeks and barbarians, both to the wise and unwise, <sup>15</sup>so as for me, I am ready to preach the Gospel also to you in Rome. <sup>16</sup>For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone believing, both to the Jew first, and to (the) Greek. <sup>17</sup>For in it a righteousness of God is revealed from faith unto faith, as it has been written, "But the Just shall live by faith." <sup>18</sup>For (the) wrath of God is revealed from Heaven upon all ungodliness and unrighteousness for men suppressing the truth in unrighteousness. <sup>19</sup>Because that which (is) known of God is manifest among them, for God revealed (it) to them. <sup>20</sup>For the invisible (things) of Him from (the) creation of (the) world are perceived, being understood by the (things) which are made, both His eternal power and Godhead, for they are without excuse. <sup>21</sup>Because having known God



they did not glorify Him as God, neither were they thankful, but they became perverted in their thoughts, and their perverse heart was darkened. <sup>22</sup>Asserting themselves to be wise, they became fools <sup>23</sup>and changed the glory of the incorruptible God into a likeness of an image of corruptible man, and birds, and four-footed beasts and reptiles. <sup>24</sup>Therefore God also gave them over in the lusts of their hearts to uncleanness, their bodies being dishonored among themselves; <sup>25</sup>who changed the truth of God into a lie and worshipped and served the creature rather than the Creator Who is blessed unto the ages. Amen.

<sup>26</sup>Because of this, God gave them over to dishonorable passions, for even their females changed the natural use to that which (is) against nature; <sup>27</sup>and likewise also the males, forsaking the natural use of the female, burned in their lusts toward one another, males with males working out the shameful, and receiving in themselves the retribution of their error which was due. <sup>28</sup>And as they did not choose to have God in (their) knowledge, God gave them over to a reprobate mind to do the (things) which are abominable, having been <sup>29</sup>filled with all unrighteousness, fornication, wickedness, covetousness, malice, filled with envy, murder, strifes, deceit, malignity, whisperers, <sup>30</sup>slanders, haters of God, violent, haughty, boast-ers, devisers of evil, disobedient to parents, <sup>31</sup>reckless, perfidious, without natural affection, impacable, unmerciful, <sup>32</sup>who having known the righteous judgement of God that those practicing such (things) are worthy of death, not only do them, but also approve those practicing (them).

**2** Therefore, O Man, you are without excuse, everyone who is judging, for in what you are judging the other, you are condemning yourself; for you who

are judging practice the same (things). <sup>2</sup>But we know that the judgement of God is according to truth upon those who are practicing such (things). And, <sup>3</sup>O Man, who is judging those practicing such (things) and (you) doing the same (things) do you presume this, that you shall escape the judgement of God? <sup>4</sup>Or do you despise the riches of His goodness and the forbearance and the long-suffering, not knowing that the goodness of God leads you to repentance? <sup>5</sup>But according to your hardness and impenitent heart, you are treasuring up for yourself wrath in the day of wrath and (the) revelation of (the) righteous judgement of God, <sup>6</sup>Who shall give to each according to his works; indeed <sup>7</sup>to those who by patient endurance in good work, are seeking glory and honor and immortality, eternal life, <sup>8</sup>but to those of contention and indeed disobey the truth, but obey unrighteousness, wrath and anger <sup>9</sup>tribulation and distress upon every soul of man who is working out the evil both of Jew first and of Greek. <sup>10</sup>But glory and honor and peace to everyone who is working out the good, both to Jew first and to Greek. <sup>11</sup>For there is not respect of persons with God.

<sup>12</sup>For as many (who) sinned without (the) Law shall also perish without (the) Law; and as many (who) sinned in (the) Law, shall be judged by (the) Law.

<sup>13</sup>For the hearers of the Law are not just with God, but the doers of the Law shall be justified. <sup>14</sup>For when nations having not (the) Law do by nature the (things) of the Law, these having not (the) Law are a law to themselves, <sup>15</sup>who show the work of the Law written in their hearts, their conscience bearing witness with (them) and meanwhile (their) thoughts accusing or even defending one another, <sup>16</sup>in a day when God judges the secrets of men, according to my gospel through Jesus Christ.

<sup>17</sup>Behold you are called a Jew and

rest in (the) Law and boast in God, <sup>18</sup>and know (His) will and prove the (things) excelling, being instructed out of the Law, <sup>19</sup>having persuaded yourself (that) you are a guide of (the) blind, a light of those in darkness, <sup>20</sup>disciplinarians of the foolish, a teacher of infants, having the form of the knowledge and of the truth in the Law; <sup>21</sup>the (one) therefore who teaches another, do you not teach yourself? The (one) who preachers not to steal, do you steal? <sup>22</sup>The (one) who says do not commit adultery do you commit adultery? The (one) who abhors idols, do you rob temples? <sup>23</sup>You who boast in (the) Law, do you dishonor God through the transgression of the Law? <sup>24</sup>For the name of God is being blasphemed among the nations through you just as it has been written, <sup>25</sup>for circumcision indeed profits if you practice (the) Law. But if you are a transgressor of (the) Law, your circumcision becomes uncircumcision. <sup>26</sup>If then the uncircumcision keeps the ordinances of the Law, (will) not his uncircumcision be regarded for circumscision? <sup>27</sup>And shall (not) the uncircumcision by nature, the (one) keeping the Law judge you who through (the) letter and circumcision (is) a transgressor of (the) Law? <sup>28</sup>For he is not a Jew who is (one) outwardly, neither (is) circumcision that outwardly in flesh, <sup>29</sup>but (one) is a Jew inwardly and circumcision is of (the) heart in spirit, not in letter whose praise (is) not from men, but from God.

**3** What then (is) the advantage of the Jew, or what the profit of circumcision? <sup>2</sup>Much in every way. For first, indeed they were entrusted the oracles of God. <sup>3</sup>For what if some disbelieved? Shall their unbelief annull the faith of God? May it not be. <sup>4</sup>But let God be true and every man a liar, as it has been written, "So that you may be justified in Your words, and you shall overcome in

Your being judged." <sup>5</sup>But if our unrighteousness recommends (the) righteousness of God what shall we say? (Is) God Who inflicts wrath unrighteous? [I am speaking according to man], <sup>6</sup>may it not be. For then how shall God judge the world? <sup>7</sup>For if the truth of God by my lie abounded unto His glory, why am I still also being judged as a sinner? <sup>8</sup>And not as we are blasphemously reported, and as some allege us to say, "Let us do evil (things) in order that good (things) may come," whose judgement is just.

<sup>9</sup>What then, are we better (than they)? Not at all, for we before convicted both Jews and Greeks all to be under sin, <sup>10</sup>as it has been written, "There is not a righteous (one), not one. <sup>11</sup>There is not (one) who understands, there is not (one) seeking God. <sup>12</sup>All have turned aside; together they have become useless. There is not (one) who is doing good, (there) is not even one. <sup>13</sup>Their throat is an opened sepulchre; with their tongues they used deceit; the poison of asps (is) under their lips; <sup>14</sup>whose mouth is full of cursing and bitterness; <sup>15</sup>their feet (are) swift to shed blood; <sup>16</sup>destruction and misery (are) in their ways; <sup>17</sup>and (the) way of peace they did not know; <sup>18</sup>there is no fear of God before their eyes." <sup>19</sup>And we know that whatever the Law says, it says to those in the Law, that every mouth may be stopped and all the world may be condemned by God, <sup>20</sup>because by works of (the) Law shall no flesh be justified before Him; for through (the) Law (is) the knowledge of sin.

<sup>21</sup>But now a righteousness of God without (the) Law has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup>even (the) righteousness of God through (the) faith of Jesus Christ to all and upon all those believing; for there is no difference, <sup>23</sup>for all sinned and come short of the glory of God; <sup>24</sup>being justified freely by His grace,

through the redemption in Christ Jesus, <sup>25</sup>Whom God set forth a propitiation through faith in His blood for a pointing out of His righteousness through the passing over of sins that were done before in the forbearance of God, <sup>26</sup>for (the) pointing out of His righteousness in the present time, for His being just and justifying the (one) out of (the) faith of Christ. <sup>27</sup>Where then (is) the boasting? It was eliminated. Through what law? Of works? No, but through (the) law of faith. <sup>28</sup>Therefore we conclude a man to be justified by faith without the works of (the) Law. <sup>29</sup>Or, (is) God of Jews only, and not also of (the) nations? Yes also of (the) nations <sup>30</sup>since (it is) one God who shall justify (the) circumcision out of faith and (the) uncircumcision through faith? <sup>31</sup>Do we then annul (the) Law through faith? May it not be. But we establish (the) Law.

**4** What shall we then say Abraham our father has found according to (the) flesh? <sup>2</sup>For if Abraham was justified by works he has glorying, but not towards God. <sup>3</sup>For what does the Scripture say? "And Abraham believed God and it was imputed to him for righteousness." <sup>4</sup>And to the (one) working, the reward is not imputed according to grace but according to debt.

<sup>5</sup>But to the (one) not working, but believing on the (One) justifying the ungodly, his faith is imputed for righteousness. Just <sup>6</sup>as also David says (concerning) the blessedness of the man to whom God imputes righteousness without works. <sup>7</sup>"Blessed (are those) whose lawlessnesses are forgiven and whose sins are covered. <sup>8</sup>Blessed (is the) man to whom the Lord by no means imputes sin."

<sup>9</sup>(Is) this blessedness then upon the circumcision or also upon the uncircumcision? For we say that faith was imputed to Abraham for righteousness. <sup>10</sup>How

then was it imputed? Being in circumcision or in uncircumcision? Not in circumcision but in uncircumcision. <sup>11</sup>And he received a sign of circumcision, a seal of the righteousness of the faith (when) in uncircumcision, for him to be a father of all those believing through uncircumcision, for righteousness to be also imputed to those not of circumcision only, but also to those walking in the steps of the faith of our father Abraham in uncircumcision. <sup>13</sup>For the promise (was) not through (the) Law to Abraham and to his seed (for) him to be the heir of the world, but through a righteousness of faith. <sup>14</sup>For if the heirs (are) of Law, faith has been emptied and the promise has been annulled. <sup>15</sup>For the Law works out wrath, for where no Law is (there is) no transgression. <sup>16</sup>Therefore (it is) out of faith in order that (it be) according to grace, for the promise being confirmed to all the seed, not to (him) out of the Law only but also to (him) of (the) faith of Abraham, who is father of us all.

<sup>17</sup>Just as it has been written, "I have made you a father of many nations before God whom he believed, who makes alive the dead and calls the (things) (that) are not as are." <sup>18</sup>Who by hope against hope believed for him to become a father of many nations according to what had been spoken, "so shall your seed be." <sup>19</sup>And being not weak in the faith he considers not his own body already dead, being about one hundred years old and the deadness of Sarah's womb. <sup>20</sup>But at the promise of God he wavered not by unbelief, but was strengthened in faith giving glory to God <sup>21</sup>and was fully convinced that what He has promised He is also able to do. <sup>22</sup>Therefore it was also imputed to him for righteousness. <sup>23</sup>But it was not written because of him only that it was imputed to him, <sup>24</sup>but also because of us to whom it is about to be imputed to those believing on the (One) who raised our

Lord Jesus Christ out of (the) dead, <sup>25</sup>who was delivered because of our trespasses and was raised for our justification.

**5** Therefore, having been justified by faith, we have peace with God, through our Lord Jesus Christ, <sup>2</sup>through Whom we also have access by faith into this grace in which we stand, and we glory in the hope of the glory of God. <sup>3</sup>And not only (so) but we also glory in tribulations, knowing that tribulation is working out patience; <sup>4</sup>and patience, tested character, and tested character, hope. <sup>5</sup>And hope does not shame, for the love of God has been poured out in our hearts through (the) Holy Spirit Which was given to us. <sup>6</sup>For when we were yet without strength Christ at the right time died on behalf of the ungodly. <sup>7</sup>For hardly on behalf of a righteous (one) will one die; for perhaps on behalf of a good (one) some would even dare to die. <sup>8</sup>But God commends His own love to us that while we were still sinners Christ died on our behalf. <sup>9</sup>Much more than having been justified now in His blood we shall be saved from wrath through Him. <sup>10</sup>For if being enemies we were reconciled to God through the death of His Son, much more having been reconciled we shall be saved by His life. <sup>11</sup>And not only (so) but we are also glorying in God through our Lord Jesus Christ, through Whom we now received the reconciliation.

<sup>12</sup>Therefore as sin entered into the world by one man, and death through sin, so also death passed to all men, for all sinned; <sup>13</sup>for until (the) Law sin was in (the) world, but sin is not imputed (if) there is no Law; <sup>14</sup>but death reigned from Adam until Moses, even upon those who did not sin in the likeness of Adam's transgression, who is a figure of the coming (One).

<sup>15</sup>But not as the trespass so also (is) the free gift. For if by the trespass of one

many died, much more the grace of God and the gift by grace, one man Jesus Christ abounded to the many. <sup>16</sup>And the free gift (was) not as the one having sinned. For indeed the judgement (was) of one to condemnation, but the free gift (is) of many trespasses unto justification. <sup>17</sup>For if by the trespass of the one death reigned through the one, much more those who are receiving the abundance of grace and of the gift of righteousness shall reign in life through the One Jesus Christ. <sup>18</sup>Therefore then, as through one trespass (it was) to all men to condemnation, so also through one righteous act (it was) to all men unto justification of life. <sup>19</sup>For as through the disobedience of one man many were constituted sinners, so also through the obedience of the One the many shall be constituted righteous. <sup>20</sup>But Law supervened, that the trespass may abound; but where sin abounded grace much more abounded, <sup>21</sup>that as sin reigned in death so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

**6** What then shall we say? Shall we continue in sin that grace may abound? <sup>2</sup>May it not be. We who died to sin, how shall we still live in it? <sup>3</sup>Or are you ignorant that we, as many as were baptized into Jesus Christ, were baptized into His death? <sup>4</sup>Therefore we were buried with Him by baptism into death, that as Christ was raised from the dead by the glory of the Father so also we should walk in the newness of life. <sup>5</sup>For if we have been united with Him in the likeness of His death, then also we shall be in the (likeness of) the resurrection; <sup>6</sup>knowing this that our old man was crucified with (Him), in order that the body of sin might be annulled, that we should no longer serve sin. <sup>7</sup>For the one Who died has been justified from sin. <sup>8</sup>Now if we died with Christ, we believe that we

shall also live with Him, <sup>9</sup>knowing that Christ having been raised from (the) dead dies no more; death no longer lords over Him. <sup>10</sup>For He Who died, died to sin once for all; but (in that) He lives He lives unto God. <sup>11</sup>So also you reckon yourselves to be dead indeed to sin but alive to God in Jesus Christ our Lord. <sup>12</sup>Therefore do not let sin reign in your mortal body to obey it in its lusts. <sup>13</sup>Neither yield your members instruments of unrighteousness to sin, but yield yourselves to God as being alive from (the) dead, and your members instruments of righteousness to God. <sup>14</sup>For your sin shall not lord it over (you), for you are not under Law but under grace. <sup>15</sup>What then, shall we sin because we are not under Law but under grace? May it not be. <sup>16</sup>Do you not know that to whom you yield yourselves slaves for obedience, slaves you are to whom you obey, whether of sin unto death or of obedience unto righteousness. <sup>17</sup>But thanks to God when you were slaves of sin, but you obeyed from (the) heart (the) form of teaching to which you were delivered. <sup>18</sup>And having been freed from sin you were enslaved to righteousness. <sup>19</sup>I speak as a man because of the weakness of your flesh. For as you yeilded your members slaves to uncleanness and to lawlessness unto lawlessness, so now yield your members slaves of righteousness unto sanctification. <sup>20</sup>For when you were slaves of sin you were free (from) righteousness. <sup>21</sup>Therefore did you then have some fruit of which you are now ashamed? For the end of those (things) (is) death. <sup>22</sup>But now having been freed from sin and having been enslaved to God you have your fruit unto sanctification and the end of eternal life. <sup>23</sup>For (the) wages of sin (is) death but the free gift of God (is) eternal life in Christ Jesus our Lord.

**7** Or are you ignorant brothers, [for I speak to those who know (the)

Law], that the Law rules a man as long as he lives? <sup>2</sup>For the married woman is bound by law to the living husband; but if the husband should die she is freed from the law of her husband; <sup>3</sup>therefore, (while) the husband (is) living she shall be called an adulteress if she becomes another man's; but if the husband should die she is free from the law, (and) she is not an adulteress, having become another man's. <sup>4</sup>So that, my brothers, you also became dead to the Law through the body of the Christ that you became another's, who was raised out of the dead in order that we may bring forth fruit unto God. <sup>5</sup>For when we were in the flesh the passions of sin were working through the Law in our members to the bearing of fruit to death; <sup>6</sup>but now we were freed from the Law, having died (to that) in which we were held, so that we may serve in newness of spirit and not in oldness of (the) letter.

<sup>7</sup>What then shall we say? (Is) the Law sin? May it not be. But I did not know sin except through (the) Law; for I had not known lust except the Law was saying, you shall not lust. <sup>8</sup>But sin having taken opportunity through the commandment worked in me all kinds of lust. For without Law, sin (is) dead. <sup>9</sup>And I was living without Law once; but when the commandment having come sin came back to life, and I died. <sup>10</sup>And the commandment (which) was found by me for life, the same was to death. <sup>11</sup>For sin having taken opportunity through the commandment deceived me and through it killed (me). <sup>12</sup>So that indeed (the) Law (is) holy, and the commandment (is) holy and just and good. <sup>13</sup>Then what (is) good to me, has it become death? May it not be. But sin, in order that it might appear sin, worked death to me through the good in order that sin might become exceedingly sinful through the commandment. <sup>14</sup>For we know that the Law is spiritual. But I am

fleshly, having been sold under sin. <sup>15</sup>For I do not know what I am working out; for what I desire I do not, but what I hate, this I do. <sup>16</sup>And if I do what I (do) not desire, I agree with the Law that (it is) good. <sup>17</sup>But now I (am) no longer working it out, but the sin dwelling in me. <sup>18</sup>For I know (there) dwells not in me, that is my flesh, anything good; for to desire is present with me, but to work out the good, I do not find. <sup>19</sup>For the good which I desire I do not, but what evil I desire not, this I do. <sup>20</sup>But if what I (do) not desire, this I do, I am no longer working it out, but sin dwelling in me. <sup>21</sup>I find then a law that when I desire to do the good, that the evil is present with me; <sup>22</sup>for I delight in the Law of God according to the inward man; <sup>23</sup>but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members. <sup>24</sup>I (am) a wretched man. Who shall rescue me from the body of this death? <sup>25</sup>I give thanks to God through Jesus Christ our Lord. So then, I myself indeed serve the Law of God with the mind, but with the flesh the law of sin.

**8** (There is) therefore now no condemnation to those in Christ Jesus, who do not walk according to (the) flesh but according to (the) Spirit. <sup>2</sup>For the law of the Spirit of the life in Christ Jesus set me free from the law of sin and of death. <sup>3</sup>For the Law (being) impotent, in that it was weak through the flesh, God having sent His own Son in (the) likeness of sinful flesh, and for sin, condemned sin in the flesh, <sup>4</sup>in order that the righteousness of the Law might be fulfilled in us who are not walking according to (the) flesh but according to (the) Spirit. <sup>5</sup>For they that are according to the flesh, mind the (things) of the flesh, and they according to (the) Spirit (mind) the (things) of the Spirit. <sup>6</sup>For the mind of

the flesh (is) death, but the mind of the Spirit (is) life and peace. <sup>7</sup>Because the mind of the flesh (is) enmity against God; for it is not subject to the Law of God, neither is it able (to be). <sup>8</sup>And they that are in (the) flesh are not able to please God. <sup>9</sup>But you are not in (the) flesh, but in (the) Spirit if indeed (the) Spirit of God dwells in you. And if any-one has not (the) Spirit of Christ this (one) is not of Him. <sup>10</sup>But if Christ (is) in you, the body indeed (is) dead because of sin, but the Spirit (is) life because of righteousness. <sup>11</sup>And if the Spirit of the (One) having raised up Jesus from (the) dead dwells in you, the (One) having raised up Christ from (the) dead shall also make alive your mortal bodies, through the Spirit of Him dwelling in you. <sup>12</sup>Therefore then, brothers, we are debtors not to the flesh to live according to the flesh; <sup>13</sup>for if you live according to the flesh, you are going to die, but if by (the) Spirit you put to death the deeds of the body, you shall live. <sup>14</sup>For as many as are being led by (the) Spirit of God, these are sons of God. <sup>15</sup>For you did not receive a spirit of bondage again to fear, but you received a Spirit of adoption, in which we cry, Abba, Father. <sup>16</sup>The Spirit Himself witnesses with our spirit, that we are children of God. <sup>17</sup>And if children, also heirs; indeed heirs of God and fellow-heirs of Christ; if indeed we suffer with (Him) in order that we may also be glorified with (Him).

<sup>18</sup>For I reckon that the sufferings of the present time (are) not worthy (to be compared) to the glory about to be revealed in us. <sup>19</sup>For the earnest expectation of the creation is expecting the revelation of the sons of God. <sup>20</sup>For the creation was subjected to vanity, not willingly, but through the (One) subjecting (it) on hope, <sup>21</sup>because the creation itself shall also be freed from the bondage of corruption to the freedom of

the glory of the children of God. <sup>22</sup>For we know that all the creation groans together and travails together until now. <sup>23</sup>And not only (so), but also we ourselves having the first fruit of the Spirit, even we ourselves groan within ourselves, expecting (the) adoption, the redemption of our body, <sup>24</sup>for we were saved by hope; but hope being seen is not hope; for (what one) sees why does he also hope (for it)? <sup>25</sup>But if (what) we see not, we hope (for) we with patience expect (it). <sup>26</sup>And likewise also the Spirit helps our weaknesses, for we do not know what we should pray (for) as we ought, but the Spirit Himself is interceding for us with groanings unspeakable. <sup>27</sup>And the (One) searching the hearts knows what (is the) mind of the Spirit, because He is interceding according to God. <sup>28</sup>And we know that all (things) are working together for good to those who love God, to those who are called according to His purpose. <sup>29</sup>Because whom He foreknew, He also foreordained (to be) conformed to the image of His Son, for Him to be (the) firstborn among many brothers. <sup>30</sup>And whom He foreordained these He also called; and whom He called these He also justified; and whom He justified, these He also glorified.

<sup>31</sup>What shall we then say to these (things)? If God (be) for us who (shall be) against us? <sup>32</sup>(He) Who indeed did not spare His own Son, but delivered Him up on behalf of us all, how shall He not also with Him freely give to us all (things)? <sup>33</sup>Who shall charge (anything) against the elect of God? God (is) the (One) justifying, <sup>34</sup>Who is the (one) condemning? Christ (is) the (One) Who died but rather also having been raised, Who is also at (the) right (hand) of God, Who also is interceding on our behalf. <sup>35</sup>Who shall separate us from the love of Christ? (Shall) tribulation, or distress, or persecution, or famine, or nakedness or dan-

ger or sword? <sup>36</sup>As it has been written, "For your sake we are being put to death the whole day; we were counted as sheep of slaughter." <sup>37</sup>But in all these (things) we are abundantly victorious through the (One) Who loved us. <sup>38</sup>For I have been persuaded that neither death, nor life, nor angels, nor rulers, nor powers, nor (things) present, nor (things) to come, <sup>39</sup>nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which (is) in Christ Jesus our Lord.

**9** I am speaking (the) truth in Christ, I am not lying, my conscience bearing witness with me in (the) Holy Spirit, <sup>2</sup>that (there) is great grief for me and unceasing pain in my heart, <sup>3</sup>for I was wishing myself to be a curse from Christ on behalf of my brothers, my kinsmen according to the flesh, <sup>4</sup>who are Israelites, whose (are) the adoption, and the glory, and the covenants and the Law giving, and the service and the promises, <sup>5</sup>whose (are) the fathers and out of whom (is) the Christ according to (the) flesh, Who being over all, God blessed unto the ages. Amen. <sup>6</sup>But not that the word of God has failed. For all those of Israel, these are not of Israel; <sup>7</sup>neither because they are the seed of Abraham (are they) all children, but in Isaac seed shall be called to you. <sup>8</sup>This is: not the children of the flesh (are) these children of God but the children of promise (are) counted for a seed. <sup>9</sup>For this (is) the word of promise, "According to this time I will come, and (there) shall be a son to Sarah, <sup>10</sup>and not only (this) but also Rebecca having conceived from one, Isaac our father." <sup>11</sup>For (the children) being not yet born neither having done anything good or evil in order that the purpose of God according to election might stand, not out of works, but out of the (One) calling, <sup>12</sup>it was said to her, the greater shall serve the lesser.

<sup>13</sup>Just as it has been written, 'Jacob I loved, but Esau I hated.'

<sup>14</sup>What shall we then say? (is there) unrighteousness with God? May it not be. <sup>15</sup>For He says to Moses, "I shall have mercy on whomever I have mercy, and I shall have compassion on whomever I have compassion." <sup>16</sup>So then (it is) not of the one willing nor of the (one) running, but of God showing mercy.

<sup>17</sup>For the Scripture says to Pharaoh, "For this same (purpose) I raised you up, so that I may show My power in you, so that My name might be published in all the earth." <sup>18</sup>Therefore then, He has mercy on whom He wills, and whom He wills He hardens. <sup>19</sup>Then you will say to me, "Why does He yet find fault? For who has been resisting His will?" <sup>20</sup>Yes indeed, O man, who are you, answering against God? Shall that which (is) formed say to the former, "Why did you make me thus?" <sup>21</sup>Or does not the potter have authority over the clay, out of the same lump to make one vessel to honor and one to dishonor? <sup>22</sup>But if God desiring to show His wrath, and to make known His power, endured with much longsuffering vessels of wrath having been prepared for destruction, <sup>23</sup>and that He make known the riches of His glory on vessels of mercy which He before prepared for glory; <sup>24</sup>whom He also called, not only us, of (the) Jews, but also (those) of the nations. <sup>25</sup>As He also says in Hosea, "I shall call those not My people, My people, and those not beloved, beloved;" <sup>26</sup>and it shall be in this place where it was spoken to them "You (who are) not My people, there they shall be called sons of (the) living God." <sup>27</sup>And Isaiah cries on behalf of Israel, "If the number of the sons of Israel (are) as the sand of the sea, the remnant shall be saved. <sup>28</sup>For (He is) finishing (His) word and cutting (it) short in righteousness, because (the) Lord shall do (His) word

on the earth, it having been cut short."

<sup>29</sup>And just as Isaiah has said before, "Except (the) Lord of Sabaoth left us a seed we would become as Sodom and we would be likened as Gomorrah.

<sup>30</sup>What shall we then say? That (the) nations not following righteousness have obtained righteousness, but a righteousness of faith. <sup>31</sup>But Israel following a law of righteousness did not attain to a law of righteousness? <sup>32</sup>Why? Because (they sought it) not by faith but as of works of (the) Law. For they stumbled at the Stone of stumbling, <sup>33</sup>just as it has been written, "Behold I place in Zion a Stone of stumbling and a Rock of offense. And everyone believing on Him shall not be ashamed.

**10** Brothers, indeed, the pleasure of my heart and prayer to God on behalf of Israel is for (their) salvation. <sup>2</sup>For I bear witness to them that they have a zeal for God, but not according to knowledge; <sup>3</sup>for being ignorant of the righteousness of God, and seeking to establish their own righteousness, they did not submit to the righteousness of God. <sup>4</sup>For Christ (is) (the) end of (the) Law for righteousness to everyone who believes. <sup>5</sup>For Moses writes (concerning) the righteousness (which is) of the Law, "The man doing these (things) shall live in them. <sup>6</sup>But the righteousness out of faith speaks thus: Do not say in your heart who shall ascend into Heaven ? - [This is to bring Christ down] - <sup>7</sup>or who shall descend into the abyss?" - [This is to bring up Christ from the dead]. <sup>8</sup>But, what does he say? "The word is near you, in your mouth and in your heart" - [This is the word of faith which we proclaim] - <sup>9</sup>That if you confess with your mouth (the) Lord Jesus, and believe in your heart that God raised Him from (the) dead, you shall be saved. <sup>10</sup>For with the heart (one) believes unto righteousness, and with



(the) mouth (one) confesses unto salvation. <sup>11</sup>For the Scripture says, "Everyone believing on Him shall not be ashamed. <sup>12</sup>For there is no distinction both of Jew and Greek. For the same Lord of all is rich to all those calling on Him. <sup>13</sup>For everyone whoever calls on the Name of (the) Lord shall be saved. <sup>14</sup>How then shall they themselves call upon the (One) Whom they did not believe? And how shall they believe (One) Whom they did not hear? And how shall they hear without preaching? <sup>15</sup>And how shall they preach if they are not sent? Just as it has been written, "How beautiful the feet of those preaching the gospel of peace, of those preaching the gospel of good (things)." <sup>16</sup>But all did not obey the gospel, for Isaiah says, "Lord, who believed our report?" <sup>17</sup>Then faith (is) from hearing, and the hearing through God's word. <sup>18</sup>But I say, did they not hear? Yes, indeed, their sound went out into all the earth and their words unto the ends of their habitable world. <sup>19</sup>But I say, did not Israel know? First Moses says, "I will provoke you to jealousy by (what is) not a nation; by an ignorant nation I will provoke you to anger." <sup>20</sup>But Isaiah (is) very bold and says, "I was found by those not seeking Me; I was manifested to those not asking for Me." <sup>21</sup>But to Israel he says, "All the day I stretched out my hands to a disobeying and gainsaying people."

**11** I say then, has God cast off His people? May it not be. For I myself am also an Israelite out of (the) seed of Abraham, of (the) tribe of Benjamin. <sup>2</sup>God has not cast off His people whom He foreknew. Or, do you not know what the Scripture says in Elijah, how he complains to God against Israel, saying, <sup>3</sup>"Lord, they killed Your prophets, and they dug down Your altars, and I alone am left, and they are seeking my life." <sup>4</sup>But what does the

answer from God say to him? "I left behind to myself seven thousand men who did not bow a knee to Baal." <sup>5</sup>So then, also in the present time according to the election of grace (there) has come a remnant. <sup>6</sup>And if by grace, (it is ) no longer of works; for then grace no longer becomes grace. But if of works it is no longer grace then work is no longer work. <sup>7</sup>What then? What Israel seeks, this she did not obtain; but the election obtained (it), and the rest were hardened; <sup>8</sup>just as it has been written, "God gave to them a spirit of slumber, eyes not to see and ears not to hear, until the present day." <sup>9</sup>And David says, "Let their table become for a snare and a trap, and for a stumbling-block, and for a retribution to them; <sup>10</sup>let their eyes be darkened not to see, and their back be bowed through all."

<sup>11</sup>Therefore, I say, did they stumble in order that they might fall? May it not be. But by their trespass salvation (came) to the nations, to provoke them to jealousy. <sup>12</sup>But if their trespass (is the) riches of (the) world, and their failure (the) riches of (the) nations, how much more their fullness. <sup>13</sup>For I speak to you, the nations, inasmuch as I am an apostle of (the) nations; I glorify my ministry <sup>14</sup>if indeed by any means I shall provoke to jealousy the flesh of my (people), and I may save some of them. <sup>15</sup>For if their casting off (is) (the) reconciliation of (the) world, what (their) reception ~~except~~ life from (the) dead? <sup>16</sup>Now if the first fruit (be) holy, also the lump. And if the root (be) holy, also the branches. <sup>17</sup>But if some of the branches were broken off, and you being a wild olive tree were grafted in among them and became a sharer of the root and of the fatness of the olive tree, <sup>18</sup>do not boast of the branches. And if you boast, you do not bear the root, but the root you. <sup>19</sup>Then you shall say, "The branches were broken off in order that I may be

grafted in.” <sup>20</sup>Well, they were broken off by unbelief, but you stand by faith. Do not be high minded, but fear; <sup>21</sup>for if God did not spare (the) natural branches, neither shall he spare you. <sup>22</sup>Behold then (the) goodness and severity of God. Severity having fallen upon those, but goodness upon you, if you continue in the goodness inasmuch as you shall also be cut off. <sup>23</sup>But also those, if they do not continue in unbelief they shall be grafted in. For God is able to graft them in again. <sup>24</sup>For if you were cut off (from) the natural wild olive tree and were grafted against nature into a good olive tree, how much more these who (are) accodring to nature shall be grafted into (their) own olive tree?

<sup>25</sup>For I wish you not to be ignorant, brothers, - [This (is) a mystery] - in order that you may not be wise within yourselves, because hardness in part has come to Israel until the fullness of the nations comes in, <sup>26</sup>and in this manner shall all Israel be saved, just as it has been written, “There shall come out of Zion the Deliverer and He shall turn away ungodliness from Jacob. <sup>27</sup>And thus (shall be) my covenant with them when I take away their sins.” <sup>28</sup>Concerning indeed the gospel (they are) enemies for you; but concerning the election (they are) beloved on account of the fathers. <sup>29</sup>For the free gifts and calling of God (are) without repentance. <sup>30</sup>For as you also some time disobeyed God, but now have received mercy through their disobedience, <sup>31</sup>so also now these disobeyed by your mercy in order that they may also receive mercy. <sup>32</sup>For God shut up all unto disobedience that he may have mercy to all.

<sup>33</sup>O (the) depth of (the) riches and of (the) wisdom and of (the) knowledge of God! How unsearchable are His judgments, and His ways past finding out!

<sup>34</sup>For who has known the mind of (the) Lord? Or who was His counselor?

<sup>35</sup>Or who first gave to Him and it shall be paid back to him. <sup>36</sup>Because from Him and through Him and unto Him (are) all (things). To Him be the glory unto the ages.

**12** Therefore I exhort you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, (which is) your rational service. <sup>2</sup>And do not be conformed to this age, but be transformed by the renewing of your mind, for you to prove what (is) the good and well-pleasing and perfect will of God. <sup>3</sup>For I say through the grace which was given to me to everyone who is among you, not to be high-minded beyond what is necessary to think, but to think to be of a sound mind as God has divided to each a measure of faith. <sup>4</sup>For as we have many members in one body, and all the members do not have the same function; <sup>5</sup>so we are many (members) in one body in Christ, and everyone members of one another. <sup>6</sup>And having different kinds of gifts according to the grace given to us, if (it be) prophecy, (let it be) according to the proportion of faith; <sup>7</sup>or service, in the serving; or the (one) teaching, in the teaching; <sup>8</sup>or the (one) exhorting in the exhorting; the (one) sharing, in simplicity; the (one) leading, in diligence; the (one) merciful, in cheerfulness. <sup>9</sup>(Let) love (be) sincere, detesting the evil, cleaving to the good; <sup>10</sup>in brotherly love, kindly affectionately to one another, in honor preferring one another; <sup>11</sup>not slow in diligence, zealous in spirit, serving the Lord; <sup>12</sup>rejoicing in hope; enduring in tribulation; persisting in prayer; <sup>13</sup>sharing the needs of the saints; pursuing hospitality.

<sup>14</sup>Bless those persecuting you. Bless and do not curse. <sup>15</sup>Rejoice with those rejoicing, and weep with those weeping; <sup>16</sup>having the same mind toward one another, not minding the high (things),

but conforming to the humble. Do not be wise within yourselves. <sup>17</sup>Pay back to no one evil for evil; providing good before all men. <sup>18</sup>If possible as far as (it is) of you, cultivate peace with all men; <sup>19</sup>not avenging yourselves, beloved; but give place to wrath; for it has been written, "Vengeance is Mine, I will repay says (the) Lord." <sup>20</sup>Therefore if your enemy should hunger, feed him; if he should thirst give him drink; for doing this you shall heap coals of fire upon his head. <sup>21</sup>Do not be overcome by evil, but overcome evil with good.

**13** Let every soul be subject to the governing authorities, for there is no authority except from God; and the authorities are by God appointed. <sup>2</sup>So that the (one) opposing the authority resists the ordinance of God; but they who have resisted shall receive judgment to themselves. <sup>3</sup>For the rulers are not a terror to good works but to evil. And do you not wish to fear the authority? Do the good and you shall have praise of the same; <sup>4</sup>for it is a servant of God to you for good. but if you do evil, fear; for it does not bear the sword to no purpose; for it is a servant of God, an avenger for wrath to the (one) practicing evil. <sup>5</sup>Therefore (it is) necessary to be in subjection, not only because of wrath, but also because of conscience. <sup>6</sup>For because of this you are also paying taxes. For they are ministers of God, constantly attending (to) this very (thing). <sup>7</sup>Therefore pay to all (their) dues, tax to the (one) tax (is due); tribute to the (one) tribute (is due); fear to the (one) fear (is due); honor to the (one) honor (is due). <sup>8</sup>Owe nothing to anyone, except to love one another; for the (one) loving the other has fulfilled (the) Law. <sup>9</sup>For you shall not commit adultery; you shall not murder; you shall not steal; you shall not bear false witness; you shall not lust; and if (there is) any other commandment, it is summed up in this, you shall

love your neighbor as yourself. <sup>10</sup>Love does not work evil to the neighbor. Therefore love (is the) fulfillment of (the) Law.

<sup>11</sup>And this, knowing the time that (it is) already the hour for us to be awakened out of sleep, for now our salvation is nearer than when we believed. <sup>12</sup>The night (is) far spent, and (the) day has drawn near. Therefore, let us put off the works of darkness and let us put on the armor of light. <sup>13</sup>Let us walk decently as in (the) day, not in reveling and drunkenness, not in lewdness and licentiousness, not in strife and jealousy. <sup>14</sup>But put on the Lord Jesus Christ and do not make provision for the lusts of the flesh.

**14** And receive the (one) being weak in the faith, not to doubts of contention. <sup>2</sup>Indeed one believes to eat all (things), but the (one) being weak eats vegetables. <sup>3</sup>Let not the (one) eating despise the (one) not eating; and let not the (one) not eating judge the (one) eating; for God received him. <sup>4</sup>Who are you, judging another's servant? With his own Lord he stands or falls. And he shall be made to stand; for God is able to make him stand. <sup>5</sup>Indeed, one judges a day (to be) above a day, one judges every day (to be) alike. Let each be fully convinced in (his) own mind. <sup>6</sup>The (one) observing the day observes (it) to (the) Lord; and (one) not observing the day does not observe (it) to (the) Lord. The (one) eating, eats to (the) Lord, for he gives thanks to God, and the (one) not eating does not eat to (the) Lord, and gives thanks to God.

<sup>7</sup>For none of us lives to himself and none of us dies to himself. <sup>8</sup>For both if we should live, we should live to (the) Lord; and if we should die we die to (the) Lord. Therefore both if we should live and if we should die, we are the Lord's. <sup>9</sup>For this, Christ both died and

rose and lived again, in order that of both dying and living He might be Lord. <sup>10</sup>But why do you judge your brother? Or also, why do you despise your brother? For we shall all stand before the judgement throne of Christ. <sup>11</sup>For it has been written, 'I live says (the) Lord, that every knee shall bow to Me and every tongue shall confess to God.' <sup>12</sup>So then, each one of us will give an account concerning himself to God.

<sup>13</sup>Therefore, let us no longer judge one another; but rather judge this, not to put a stumbling-block or an occasion of sinning to the brother. <sup>14</sup>I know and am persuaded in (the) Lord Jesus that nothing (is) unclean of itself; except to the (one) who considers anything to be unclean, to that (one) (it is) unclean. <sup>15</sup>And if because of food your brother is pained you are no longer walking according to love. Do not by your food destroy that (one) on behalf of whom Christ died. <sup>16</sup>Do not then let your good be blasphemed.

<sup>17</sup>For the Kingdom of God is not eating and drinking, but righteousness and peace and joy in (the) Holy Spirit. <sup>18</sup>For the (one) who serves Christ in these (things) (is) well-pleasing to God, and approved by men. <sup>19</sup>Therefore then, let us pursue the (things) of peace and the (things) of edification for one another. <sup>20</sup>Do not destroy the work of God for the sake of food. Indeed, all (things) (are) clean, but (anything) is evil for the man eating because of a stumbling-block. <sup>21</sup>(It is) good not to eat meat, nor to drink wine, nor (to do anything) in which your brother stumbles or is being caused to stumble, or is weak. <sup>22</sup>Do you have faith? Have (it) to yourself and before God. Blessed (is) the (one) not judging himself in what he approves. <sup>23</sup>But the (one) doubting has been condemned if he eats because (it is) not of faith; and everything which (is) not of faith is sin.

**15** But we who (are) strong, ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup>For let each of us please his neighbor for good to edification. <sup>3</sup>For even Christ did not please himself, but just as it has been written, "The reproaches of those reproaching you fell on me." <sup>4</sup>For whatever was written before was written before for our instruction, in order that through patience and consolation of the Scriptures we may have hope. <sup>5</sup>And may the God of patience and consolation give you to mind the same (things) among one another according to Christ Jesus, <sup>6</sup>in order that with one accord, with one mouth you may glorify God, even (the) Father of our Lord Jesus Christ. <sup>7</sup>Therefore receive one another just as Christ also received you to the glory of God.

<sup>8</sup>And I say, Jesus Christ has become a servant of circumcision on behalf of (the) truth of God for to confirm the promises of the fathers, <sup>9</sup>and on behalf of (the) nations to glorify God for mercy, just as it has been written, "Because of this I shall confess to you among the nations, and I shall sing praise to Your name." <sup>10</sup>And again He says, "Nations, you be made glad with his people." <sup>11</sup>And again, "Praise the Lord all the nations, and all the peoples praise Him."

<sup>12</sup>And again Isaiah says, "He shall be the root of Jesse and the (One) arising to rule the nations; upon Him nations shall hope. <sup>13</sup>And may the God of hope fill you with all joy and peace in believing, for you to abound in hope, in power of (the) Holy Spirit.

<sup>14</sup>But, my brothers, even I myself am persuaded concerning you, that also you yourselves are full of goodness, having been filled with all knowledge, being able also to admonish one another. <sup>15</sup>And I wrote more boldly to you in part, as refreshing your memory through

the grace given to me by God, <sup>16</sup>for me to be a minister of Jesus Christ to the nations, ministering the gospel of God in order that the offering of the nations may be acceptable, sanctified in (the) Holy Spirit. <sup>17</sup>Therefore I have glorying in Christ Jesus (in) the (things) pertaining to God; <sup>18</sup>for I will not dare to speak anything of which Christ did not work through me for obedience of (the) nations in word and deed, <sup>19</sup>in power of signs and wonders, in power of (the) Spirit of God; so that from Jerusalem and around unto Illyricum I have fully preached the gospel of Christ. <sup>20</sup> And thus I was earnestly endeavoring to preach the gospel where Christ was not named, in order that I may not build upon another's foundation; <sup>21</sup>But just as it has been written, "They shall see to whom it was not announced concerning Him, and those who have not heard shall understand."

<sup>22</sup>And therefore I was hindered many times to come to you. <sup>23</sup>But now, no longer having a place in these regions, and having an earnest desire to come to you for many years, <sup>24</sup>whenever I may go into Spain I will come to you. For I hope (in) passing through to see you and to be sent on before by you (to) there, if first I may be satisfied by you in part. <sup>25</sup>But now I am going to Jerusalem ministering to the saints; <sup>26</sup>for Macedonia and Achaia pleased to make some contribution to the poor of the saints in Jerusalem. <sup>27</sup>For they were pleased (to do it) and they are their debtors; for if the nations contributed to their spiritual (things), they ought also to minister to them in the fleshly (things). <sup>28</sup>Therefore having finished this, and having sealed to them this fruit, I will come by you into Spain. <sup>29</sup>And I know that coming to you I will come in the fulness of (the) blessing of the gospel of Christ.

<sup>30</sup>And I exhort you, brothers, through

our Lord Jesus Christ and through the love of the Spirit, to earnestly aid me in the prayers to God on my behalf, <sup>31</sup>in order that I may be rescued from the unbelievers in Judca, and in order that my service which (is) to Jerusalem may be acceptable to the saints; <sup>32</sup>in order that I may come to you in joy through (the) will of God, and I may be refreshed with you. <sup>33</sup>And the God of peace (be) with all of you. Amen.

**16** And I commend to you Phoebe our sister, being a servant of the church in Cenchrea, <sup>2</sup>in order that you may receive her in (the) Lord (as is) worthy of the saints, and you may help her in whatever she may need of you; for she also was a helper of many, even of myself.

<sup>3</sup>Greet Priscilla and Aquilla, my fellow-workers in Christ Jesus, <sup>4</sup>who laid down their own neck on behalf of my life, to whom I am not only thankful, but also all the churches of the nations. <sup>5</sup>And greet the church in their house. Greet my beloved Epenetus who is the first-fruits of Achaia for christ. <sup>6</sup>Greet Mary who labored much for us. <sup>7</sup>Greet Andronicus and Junias my kinsmen and fellow-prisoners who are noted among the apostles, and who were before me in Christ. <sup>8</sup>Greet Amplias my beloved in (the) Lord. <sup>9</sup> Greet Urbanus our fellow-worker in Christ and Stachys my beloved. <sup>10</sup>Greet Apelles, the approved in Christ.

<sup>11</sup>Greet those of the family of Aristobulus. Greet Herodian my kinsman. Greet those of the family of Narcissus who are in (the) Lord. <sup>12</sup>Greet Tryphena and Tryphosa, those laboring in (the) Lord. Greet Persis the beloved who labored much in (the) Lord. <sup>13</sup>Greet Rufus the chosen in (the) Lord and his mother and mine. <sup>14</sup>Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them. <sup>15</sup>Greet

Philologus and Julias, Nereus, and his sister, and Olympas and all (the) saints with them. <sup>16</sup>Greet one another with a holy kiss. The churches of Christ greet you.

<sup>17</sup>And I beg you brothers to watch those who make divisions and causes of stumbling against the teaching which you learned, and turn away from them. <sup>18</sup>For such do not serve our Lord Jesus Christ, but their own belly, and by fair speaking and praise they deceive the hearts of the innocent. <sup>19</sup>For your obedience reached to all; therefore I rejoice over you, and I wish you to be truly wise to the good, and blameless toward the evil. <sup>20</sup>And the God of peace shall crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

<sup>21</sup>Timothy my fellow-worker, and Lucius, and Jason, and Sosipater my kinsman greet you. <sup>22</sup>I, Tertius, who wrote the epistle in (the) Lord greet you. <sup>23</sup>Gaius my host and of the whole church greets you. Erastus the treasurer of the city, and Quartus the brother greet you. <sup>24</sup>The grace of our Lord Jesus Christ (be) with you all. Amen

<sup>25</sup>Now to the (One) who is able to confirm you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of (the) mystery which had been hid in times eternal, <sup>26</sup>but now having been manifested through the prophetic Scriptures according to the decree of the eternal God to obedience of faith made known to all the nations, <sup>27</sup>to (the) only wise God through Jesus Christ, to whom (is the) glory to the ages. Amen.

# *I Corinthians*

**1** Paul, a called apostle of Jesus Christ by (the) will of God, and Sosthenes the brother, <sup>2</sup>to the church of God which is in Corinth, to those having been sanctified in Christ Jesus, called saints with all those who in every place call upon the name of our Lord Jesus Christ, both theirs and ours; <sup>3</sup>grace to you and peace from God our Father and (the) Lord Jesus Christ.

<sup>4</sup>I always give thanks to God concerning you for the grace of God which was given to you in Christ Jesus <sup>5</sup>because in every way you were enriched in Him in all speech and all knowledge, <sup>6</sup>even as the witness of Christ was confirmed in you <sup>7</sup>so that you have no lack in any gift, looking for the revelation of our Lord Jesus Christ, <sup>8</sup>who also shall confirm you until the end, blameless in the day of our Lord Jesus Christ.

<sup>9</sup>God is faithful, through whom you were called into (the) fellowship of His Son Jesus Christ our Lord.

<sup>10</sup>Now I exhort you, brothers, through the name of our Lord Jesus Christ, in order that you all say the same thing, and there be no divisions among you and you be knitted together in the same mind and in the same judgement.

<sup>11</sup>For it was made known to me concerning you, my brothers, by those of Chloe that there are arguments among you. <sup>12</sup>And this I say, that each of you says, "I am indeed of Paul, and I of Apollos, and I of Cephus, and I of Christ." <sup>13</sup>Has Christ been divided? Was Paul crucified on behalf of you? Or were you baptized in the name of Paul? <sup>14</sup>I thank God that I baptized none of you except Crispus and Gaius, <sup>15</sup>in order that not any could say that I baptized in my name. <sup>16</sup>And I also baptized the house of Stephanus; as to the rest I do not know if I baptized any other. <sup>17</sup>For Christ did not send me to baptize, but to preach the gospel, not in wisdom of speech in order that the cross of Christ may not be ineffectual. <sup>18</sup>For the word of the cross is indeed foolish to those perishing; but to us who are being saved it is (the) power of God. <sup>19</sup>For it has been written, "I will destroy the wisdom of the wise, and the understanding of the intelligent I will set aside." <sup>20</sup>Where (is the) wise? Where (is the) scribe? Where (is the) debator of this age? Has not God made foolish the wisdom of this world? <sup>21</sup>For since in the wisdom of God, the world through wisdom knew not God, God was pleased through the foolish-

ness of preaching to save those believing. <sup>22</sup>And since Jews ask (for) signs, and Greeks seek wisdom, <sup>23</sup>but we preach Christ Who has been crucified, to Jews indeed a stumbling-block, and to Greeks foolishness, <sup>24</sup>but to those who (are) called both to (the) Jews and to Greeks, Christ (the) power of God and (the) wisdom of God. <sup>25</sup>Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

<sup>26</sup>For you see you calling brothers, that (there are) not many wise according to the flesh, not many powerful, not many of noble birth. <sup>27</sup>But God for Himself chose the foolish (things) of the world in order that He may shame the wise; and God for Himself chose the weak (things) of the world in order that He may shame the strong (things); <sup>28</sup>and God for Himself chose the base (things) of the world and the despised (things), and the (things) that are not, in order that the (things) which are may be brought to naught; <sup>29</sup>so that no flesh may glory before Him. <sup>30</sup>But of Him you are in Christ Jesus who became to us wisdom from God, both righteousness and sanctification and redemption, <sup>31</sup>in order that just as it has been written, "The (one) who glories let him glory in (the) Lord."

**2** And I having come to you, brothers, I came not according to excellence of speech or of wisdom, proclaiming to you the testimony of God. <sup>2</sup>For I determined not to know anything among you except Jesus Christ and Him crucified. <sup>3</sup>And I was with you in weakness, and in fear, and much trembling. <sup>4</sup>And my speech, even my preaching (was) not in persuasive words of wisdom, but in demonstration of (the) Spirit and power; <sup>5</sup>in order that your faith may not be in the wisdom of men, but in (the) power of God.

<sup>6</sup>But we speak wisdom among the

mature; but wisdom not of this age, neither of the rulers of this age, those being brought to naught. <sup>7</sup>But we speak (the) wisdom of God in a mystery which has been hidden, which God foreordained before the ages for our glory, <sup>8</sup>which none of the rulers of this age has known; for if they knew they would not have crucified the Lord of glory. <sup>9</sup>But just as it has been written, "The eye has not seen and ear has not heard, and into the heart of man has not entered what God prepared for those who love Him." <sup>10</sup>But God revealed (them) to us through His Spirit; for the Spirit searches all (things), even the depth of God. <sup>11</sup>For who of men knows the (things) of a man except the Spirit of man which (is) in him? And so no one knows the (things) of God except the Spirit of God. <sup>12</sup>But we did not receive the spirit of the world, but the Spirit which (is) from God, in order that we may know the (things) freely given to us by God. <sup>13</sup>And what we speak is not in teaching words of human wisdom, but in teachings of (the) Holy Spirit, comparing spiritual (things) with spiritual (things). <sup>14</sup>But (the) natural man does not receive the (things) of (the) Spirit of God, for they are foolishness to him; and he is not able to know (them) because they are spiritually discerned. <sup>15</sup>But the spiritual (one) indeed discerns all things but is himself discerned by no one. <sup>16</sup>For who knew (the) mind of (the) Lord? Who will teach Him? But we have (the) mind of Christ.

**3** And I, brothers, was not able to speak to you as to spiritual (ones) but as to fleshly (ones), as to babes in Christ. <sup>2</sup>I fed you milk and not solid food, for you were not yet able; but neither are you now yet able; <sup>3</sup>for you are still fleshly. For where among you (is) jealousy and strife and divisions, are you not fleshly and walking according to man? <sup>4</sup>For when anyone may say, "I am



indeed of Paul,” and another, “I (am) of Apollos,” are you not fleshly? <sup>5</sup>Who then is Paul, and who (is) Apollos, but servants through whom you believed, and to each as the Lord gave. <sup>6</sup>I planted, Apollos watered; but God caused the growth. <sup>7</sup>So that neither is the (one) planting anything nor the (one) watering but God the (One) causing the growth. <sup>8</sup>But the (one) planting and the (one) watering are one, and each shall receive (his) own reward according to (his) own labor. <sup>9</sup>For we are fellow-workers, of God’s field, you are God’s building. <sup>10</sup>According to the grace of God given to me as a wise master-builder I laid a Foundation, but another builds upon it; but let each take heed how he builds. <sup>11</sup>For no one is able to lay (any) other foundation than the (One) which is laid Who is Jesus the Christ. And if anyone builds upon this Foundation, gold, silver, costly stones, woods, hay, stubble, <sup>13</sup>the work of each shall be manifest; for the day shall declare (it) because it is being revealed by fire, and the fire shall try the work of each, what kind it is. <sup>14</sup>If the work of anyone remains, which he builds, he shall receive a reward. <sup>15</sup>If the work of anyone shall be burned up he shall suffer loss, but himself shall be saved, but so as through fire. <sup>16</sup>Do you not know that you are a temple of God and the Spirit of God dwells in you? <sup>17</sup>If anyone corrupts the temple of God, God shall corrupt this (one). For the temple of God is holy, Whose you are. <sup>18</sup>Let no one deceive himself. If anyone among you thinks he is wise in this age let him become foolish in order that he may be wise. <sup>19</sup>For the wisdom of this world is foolishness with God. For it has been written, “He catches the wise in their cunning.” <sup>20</sup>And again, “(The) Lord knows the reasonings of the wise that they are vain.” <sup>21</sup>So then let no one glory in men for all things are yours, <sup>22</sup>whether Paul, or Apollos, or Cephas,

or (the) world, or life, or death, or (things) present or (things) to come; all are yours, <sup>23</sup>and you are Christ’s, and Christ is God’s.

**4** So let a man regard us as ministers of Christ and stewards of (the) mysteries of God. Now the rest, it is sought among stewards that one should be found faithful. <sup>2</sup>But to me it is a very small (thing) that I should be judged by you, or by man’s day. But neither do I judge myself. <sup>4</sup>For I am conscience of nothing against me; but I have not been justified by this, but the (One) judging me is (the) Lord. <sup>5</sup>So then, do not judge anything before time, until the Lord may have come Who both shall bring to light the hidden (things) of darkness, and shall reveal the purposes of the hearts, and then shall praise be to each from God.

<sup>6</sup>And these (things), brothers, I transferred to myself and Apollos on account of you, in order that in us you may learn not to think above what has been written, in order that you may not be puffed up against one another. <sup>7</sup>For who causes you to differ? And what do you have which you did not receive? And if you also received, why do you glory as not receiving. <sup>8</sup>Already you are satisfied; already you became rich. You reigned without us; and with profit you reigned in order that we also may reign with you. <sup>9</sup>For I think that God demonstrated us the apostles last, as condemned to death because we became a spectacle to the world, both to angels and to men. <sup>10</sup>We (are) fools on account of Christ, but you (are) prudent in Christ; we (are) weak, but you (are) strong; you (are) honored but we (are) dishonored. <sup>11</sup>Until the present hour we hunger and thirst and are naked, and are beaten, and we are homeless, <sup>12</sup>and we toil, working with (our) own hands. Being reviled we bless, being persecuted we patiently

endure, <sup>13</sup>being blasphemed we exhort. We have become as (the) filth of the world, filth wiped off of all (things) until now. <sup>14</sup>I do not write these (things) shaming you, but admonishing (you) as my beloved children. <sup>15</sup>For if you should have ten thousand teachers in Christ yet not many fathers; for in Christ Jesus I generated you through the gospel. <sup>16</sup>Therefore I beg you to be imitators of me.

<sup>17</sup>Because of this I sent Timothy to you who is my beloved and faithful child in (the) Lord, who shall remind you of my ways in Christ just as I teach everywhere in every church. <sup>18</sup>Now as to my not coming to you, some were puffed up; <sup>19</sup>but I will soon come to you if the Lord wills, and I will not know the word of those who are puffed up, but the power. <sup>20</sup>For the Kingdom of God (is) not in word, but in power. <sup>21</sup>What do you wish? That I should come to you with a rod or in love and a spirit of meekness?

**5** Fornication (is) actually reported (to be) among you, and such fornication which (is) not even named among the nations, so as one to have (his) father's wife. <sup>2</sup>And you are puffed up, and did not rather mourn that the one who did this deed may be taken out of your midst. <sup>3</sup>For I indeed as being absent in body, but present in the spirit, as being present have already judged the (one) having done this (thing). <sup>4</sup>In the name of our Lord Jesus Christ, being gathered together with you and my spirit with the power of our Lord Jesus Christ, <sup>5</sup>to deliver such a (one) to Satan for destruction of the flesh in order that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup>Your glorying (is) not good. Do you not know that a little leaven leavens the whole mass? <sup>7</sup>Therefore clean out the old leaven in order that you may be a new mass even as you are unleavened.

For also Christ our Passover was sacrificed on our behalf. <sup>8</sup>So that we should celebrate the feast not with old leaven, neither with leaven of malice and wickedness, but with unleavened (bread) of sincerity and truth.

<sup>9</sup>I wrote to you in the letter not to associate with fornicators, <sup>10</sup>and not altogether with the fornicators of this world, or with the covetous or with extortioners, or with idolators since then you would go out of this world. <sup>11</sup>But now I wrote to you not to associate with (him) if any brother (is) named either a fornicator, or a covetous one, or an idolator or a reviler, or a drunkard, or an extortioner, with such a one not to eat. <sup>12</sup>For what (is it) to me to also judge those without? Do you not judge those within? <sup>13</sup>But God shall judge those without. And you shall remove the evil one from among yourselves.

**6** Dare anyone of you having a matter against another to go to law before the unrighteous and not before the saints. <sup>2</sup>Do you not know that the saints shall judge the world? And if the world is judged by you, are you unworthy of small judgements? <sup>3</sup>Do you not know that we shall judge angels (why) not (things) of this life? <sup>4</sup>Therefore if you indeed have judgements of this life, do you appoint those who are despised in the church? These you sit. <sup>5</sup>I speak to your shame. So, is not one wise among you, not one who will be able to judge his brother in your midst? <sup>6</sup>But brother with brother is judged, and this before unbelievers. <sup>7</sup>Already indeed then, (there) is a failure among you all because you have lawsuits with yourselves. Why are you not rather wronged? Why not rather be defrauded? <sup>8</sup>But you do wrong and you defraud, and these (things) (against) brothers. <sup>9</sup>Or do you not know that (the) unrighteous shall not inherit (the) Kingdom of

God? Do not be led astray; neither fornicators nor idolaters, nor adulterers, nor effeminate, nor sodomites, <sup>10</sup>nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit (the) Kingdom of God. <sup>11</sup>And some (of you) were these; but you were washed, but you were sanctified; but you were justified in the name of the Lord Jesus and in the Spirit of our God.

<sup>12</sup>All (things) are lawful to me, but all (things) are not profitable. All (things) are lawful to me but I shall not be brought under the authority of any. <sup>13</sup>Meats for the stomach, and the stomach for meats; but God shall destroy both this and these. And the body is not for fornication, but for the Lord, and the Lord for the body. <sup>14</sup>And God also raised up the Lord, and He shall raise us up through His power. <sup>15</sup>Do you not know that your bodies are members of Christ? Therefore having taken the members of Christ shall I make (them) members of a harlot? May it not be. <sup>16</sup>Or, do you not know that the (one) being joined to a harlot is one body (with her)? For He says the two shall be one flesh. <sup>17</sup>But the (one) being joined to the Lord is one spirit (with Him). <sup>18</sup>Flee fornication. Every sin which a man may do is outside the body, but the (one) committing fornication sins against (his) own body. <sup>19</sup>Or, do you not know that your body is a temple of the Holy Spirit within you, which you have from God; and you are not your own? <sup>20</sup>For you were bought with a price; then glorify God in your body and in your spirit which are God's.

**7** Now concerning what you wrote to me: (It is) good for a man not to touch a woman; <sup>2</sup>but because of fornication let each (man) have his own wife, and let each (woman) have her own husband. <sup>3</sup>Let the husband give due kindness to the wife, and likewise also the

wife to the husband. <sup>4</sup>The wife does not have authority over her own body, but the husband; and likewise also the husband does not have authority over his own body, but the wife. <sup>5</sup>Do not deprive one another unless by agreement for a time, in order that you may have leisure for fasting and prayer, and you may come together again at the same (place) in order that Satan may not tempt you because of your incontinence. <sup>6</sup>But this I say, by permission, not by commandment. <sup>7</sup>For I wish all men to be as also myself; but each has (his) own gift from God, one thus and one so. <sup>8</sup>But I say to the unmarried and to the widows, it is good for them if they would remain as I. <sup>9</sup>But if they do not have self-control let them marry; for it is better to marry than to burn. <sup>10</sup>But to those who have been married I command, not I, but the Lord, (the) woman (is) not to be separated from (the) husband. <sup>11</sup>[but if also she be separated let her remain unmarried or let (her) be reconciled to her husband] and a husband (is) not to leave (his) wife. <sup>12</sup>But to the rest I say, not the Lord, if any brother has an unbelieving wife, and she consents to live with him, let him not leave her.

<sup>13</sup>And a woman who has an unbelieving husband, and he consents to live with her let her not leave him.

<sup>14</sup>For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband, for otherwise your children are unclean; but now they are holy. <sup>15</sup>But if the unbelieving separates let him separate himself. The brother or the sister has not been enslaved in such cases; but God has called us in peace. <sup>16</sup>For what do you know, wife, if you will save (your) husband? Or what do you know husband if you will save (your) wife?

<sup>17</sup>Only as God has distributed to each, each as the Lord has called, so let

him walk. And thus I order in all the churches.

<sup>18</sup>Was anyone called having been circumcised? Let (him) not be uncircumcised. Has anyone been called in uncircumcision? Let (him) not be circumcised. Circumcision is nothing and uncircumcision is nothing, but the keeping of God's commands. <sup>20</sup>Each in the calling in which he was called, let (him) remain in this. <sup>21</sup>Were you called (as) a slave? Let it not be a care to you. But if you are also able to become free, rather use (it). <sup>22</sup>For the (one) called a slave in the Lord is a freed man of (the) Lord. And likewise the (one) called a free man is a slave of Christ.

<sup>23</sup>You were bought with a price; do not be slaves of men. Each in which he was called, <sup>24</sup>brothers, let (him) remain in this with God.

<sup>25</sup>But concerning virgins I do not have a command of (the) Lord. But I give Judgement as having received mercy by (the) Lord to be faithful. <sup>26</sup>Therefore I think this to be good because of the present necessity, that (it is) good for a man to be thus. <sup>27</sup>Have you been bound to a wife? Do not seek to be loosed. Have you been loosed from a wife? Do not seek a wife. <sup>28</sup>And also, if you should marry you have not sinned; and if the virgin should marry she has not sinned. But such shall have tribulation in the flesh. But I spare you. <sup>29</sup>And this I say, brothers, that the time has been shortened. The rest is, that even those having wives may be as (those) not having (wives), <sup>30</sup>and those weeping as (those) not weeping, and those rejoicing as (those) not rejoicing, and those buying as (those) not possessing, <sup>31</sup>and those using this world, as (those) abusing (it); for the fashion of this world is passing away. <sup>32</sup>And I wish you to be not anxious. The unmarried is anxious for the (things) of the Lord, how he shall please the Lord; <sup>33</sup>but the (one) having married

is anxious for the (things) of the world, how he shall please the wife. <sup>34</sup>The wife and the virgin (are) different. The unmarried is anxious for the (things) of (the) Lord, in order that she may be holy both in body and spirit. But the married is anxious for the (things) of the world, how she shall please the husband. <sup>35</sup>And I speak this for your own profit, not that I cast a snare (upon) you, but for the right thing, and (you may) be devoted to the Lord without distraction. <sup>36</sup>But if anyone thinks (it) behaving unbecomingly toward his virgin, and if she be past her prime, and thus it ought to be, let him do what he wills, he sins not; let them marry. <sup>37</sup>But (he) who stands firm in the heart, not having necessity, but has authority over his own will, and has judged this in his heart to keep his own virgin, he does well. <sup>38</sup>So that also the (one) giving in marriage does well, but the (one) not giving in marriage does better. <sup>39</sup>A wife has been bound by law as long a time as her husband may live; but if her husband having fallen asleep she is free to be married to whom she wills, only in (the) Lord. <sup>40</sup>But she is happier if she remains (unmarried) according to my judgement. And I think I also have (the) Spirit of God.

**8** Now concerning food sacrificed to idols, we know that we all have knowledge. Knowledge puffs up but love builds up. <sup>2</sup>But if anyone thinks to know anything, he has not yet known as he ought to know. <sup>3</sup>But if anyone loves God this (one) is known by Him.

<sup>4</sup>Therefore concerning the eating of food sacrificed to idols, we know that (there is) no idol in (the) world, and that (there is) no God except (One). <sup>5</sup>For even if indeed they are called gods, whether in Heaven or upon the earth, as there are gods many and lords many.

<sup>6</sup>But to us (is) one God the Father from Whom are all (things) and we

through Him, and one Lord Jesus Christ through Whom (are) all (things) and we by Him. <sup>7</sup>But the knowledge (is) not in all. But some being aware of the idol eat food sacrificed to idols until now; and their conscience being weak is defiled. <sup>8</sup>But food shall not commend us to God, for neither if we eat are we the better, nor if we do not eat are we behind.

<sup>9</sup>But take heed, lest this authority of yours becomes a stumbling-block to those who are weak. <sup>10</sup>For if anyone having knowledge may see you reclining in an idol-temple, will not his conscience being weak be built up to eat (things) sacrificed to idols? <sup>11</sup>And by your knowledge the weak brother is ruined for whom Christ died. <sup>12</sup>And thus sinning against the brothers, wounding their weak conscience, you sin against Christ. <sup>13</sup>Therefore, if food causes my brother to stumble I would by no means eat flesh unto the age, that I may not cause my brother to stumble.

**9** Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in (the) Lord? <sup>2</sup>If to others I am not an apostle, at least I am to you. For you are the seal of my apostleship in (the) Lord. <sup>3</sup>My defense to those questioning me is this: <sup>4</sup>Do we not have authority to eat and to drink? <sup>5</sup>Do we not have authority to lead about a sister, a wife, as also the rest of the apostles and the brothers of the Lord and Cephas? <sup>6</sup>Or (do) only Barnabas and I have the authority not to work? <sup>7</sup>Who serves as a soldier at (his) own wages at any time? Who plants a vineyard and does not eat from the fruit of it? Or who shepherds a flock and does not eat of the milk of the flock? <sup>8</sup>Do I speak these (things) according to man, or does not also the Law say these (things)? <sup>9</sup>For in the Law of Moses it has been written, "You shall not muzzle an ox that threshes out (the grain)." Are the oxen a care to

God? <sup>10</sup>Or does He speak altogether because of us? For because of us it was written that the (one) who ploughs ought to plough in hope, and the (one) who threshes out (the grain) in hope ought to share in hope. <sup>11</sup>If we have sown to you spiritual (things) (is it) great if we shall reap your fleshly (things)? <sup>12</sup>If others share authority over you, (should) not rather we? But we did not use this authority for ourselves, but endure all (things) in order that we might not give anyone a hindrance to the gospel of Christ. <sup>13</sup>Do you not know that those working in sacred rites eat from the temple; those regularly attending the altar share with the altar? <sup>14</sup>Thus also the Lord ordained those solemnly proclaiming the Gospel, to live of the Gospel. <sup>15</sup>But I have not used any of these (things), and I did not write these (things) in order that it might be thus with me. For it is good for me rather to die than for anyone to make void my glorying. <sup>16</sup>For if I preach the Gospel, glorying is not in me. For necessity has been laid upon me. Woe is to me if I do not preach the Gospel. <sup>17</sup>For if I do this willingly, I have a reward; but if not willingly I have been entrusted with a stewardship. <sup>18</sup>What then is my reward? In order that preaching the Gospel, I shall present the Gospel of Christ without charge that I not make full use of my authority in the Gospel. <sup>19</sup>For being free from all, I have enslaved myself to all, that I might gain the more. <sup>20</sup>And I became as a Jew to the Jews, in order that I may gain the Jews; as those under the Law, to those under the Law, in order that I might gain those under the Law; <sup>21</sup>to those without Law as without Law, not being without law of God but in law to Christ, in order that I might gain those without Law. <sup>22</sup>I became to the weak as weak, in order that I might gain the weak; I have become all (things) to all, that at any rate I might save some. <sup>23</sup>And

this I do because of the Gospel, in order that I might become a joint-partaker of it.

<sup>24</sup>Do you not know that those running in a stadium indeed all run, but one receives the prize? Thus run in order that you might obtain. <sup>25</sup>And everyone striving exercises self-control (in) all (things); they therefore indeed in order that they might receive a corruptible crown, but we an incorruptible. <sup>26</sup>Therefore I run thus as not uncertainly, thus I fight as not beating the air; <sup>27</sup>but I beat my body black and blue and treat (it) as a slave, lest preaching to others I myself become rejected.

**10** Now I wish you not be ignorant, brothers, that all of our fathers were under the cloud, and they all passed through the sea; <sup>2</sup>and they all were baptized into Moses in the cloud and in the sea; <sup>3</sup>and they all ate the same spiritual food, <sup>4</sup>and they all drank the same spiritual drink; for they drank from the spiritual Rock following (them), and the Rock was the Christ. <sup>5</sup>But God was not pleased with most of them. For they were laid prostrate in the wilderness. <sup>6</sup>And these (things), became our examples, that we should not be lusters of evil (things), just as they also lusted. <sup>7</sup>Neither be idolators just as some of them, as it has been written, "The people sat down to eat and to drink and they rose up to play." <sup>8</sup>Neither let us commit fornication, just as some of them committed fornication and fell twenty three thousand in one day. <sup>9</sup>Neither let us tempt Christ just as some of them tempted and were destroyed by the serpents. <sup>10</sup>Neither murmur just as some of them murmured, and were destroyed by the destroyer. <sup>11</sup>And all these (things) happened to them (as) examples, but were written for our admonition unto whom the ends of the ages have come. <sup>12</sup>So that the (one) who thinks he stands, let

him take heed lest he falls. <sup>13</sup>Temptation has not taken you except (what is) common to man; but God (is) faithful who will not permit you to be tempted above what you are able, but with the temptation will also make a way to escape that you may be able to bear (it).

<sup>14</sup>Therefore, My beloved, flee from idolatry.

<sup>15</sup>I speak as to the wise. You judge what I say.

<sup>16</sup>The cup of blessing which we bless, is it not a partaking of the blood of Christ? The bread which we break, is it not a partaking of the body of Christ?

<sup>17</sup>Because we, the many, are one bread, one body; for we all partake of the one bread. <sup>18</sup>See Israel according to the flesh; are not those eating the sacrifices partakers of the altar? <sup>19</sup>What then do I say? That an idol is anything? Or that meat sacrificed to idols is anything? <sup>20</sup>But that which the nations sacrifice (they) sacrifice to demons and not to God. Now I wish that you not become partakers of demons; <sup>21</sup>you are not able to drink of a cup of (the) Lord and a cup of demons; you are not able to partake of a table of (the) Lord and a table of demons. <sup>22</sup>Or do we make the Lord jealous? Are we stronger than He?

<sup>23</sup>All (things) are lawful to me, but all (things) (are) not profitable. All (things) are lawful to me but all (things) do not edify. <sup>24</sup>Let no one seek the (things) of himself but each (one) that of the other. <sup>25</sup>You may eat everything being sold in a meat-market, examining nothing because of conscience. <sup>26</sup>"For the earth (is) the Lord's and the fullness of it." <sup>27</sup>And if any of the unbelievers invites you and you wish to go, you eat everything which (is) set before you examining nothing because of conscience. <sup>28</sup>But if anyone says to you, "This is sacrifice to idols" do not eat it because of that (one) who made (it) known, and conscience; "for the earth (is the) Lord's

and the fullness of it;" <sup>29</sup>but conscience I say, not that of yourself, but that of the other. For why is my freedom judged by the conscience of another? <sup>30</sup>But if I partake with thanks, why am I being blasphemed for what I give thanks? <sup>31</sup>Therefore, whether you eat, or whether you drink, or whether you do anything, do all (things) for the glory of God. <sup>32</sup>Be without offense both to Jews and to Greeks and to the church of God, <sup>33</sup>just as I also please all in all (things), not seeking my own profit, but that of the many in order that they may be saved.

**11** You be imitators of me just as I also (am) of Christ.

<sup>2</sup>But I praise you brothers because you have remembered me in all (things), and you hold fast the traditions just as I delivered them to you. <sup>3</sup>And I wish you to know that Christ (is the) head of every man, and the man (is) the head of the woman, and God (is the) head of Christ. <sup>4</sup>Every man praying or prophesying with his head covered shames (his) head. <sup>5</sup>But every woman prying or prophesying with the head uncovered shames her head; for it is one and the same with being shaved. <sup>6</sup>For if a woman is not covered, also let her be shorn. But if (it is) a shame for a woman to be shorn or to be shaven, let her be covered. <sup>7</sup>For indeed a man ought not to have his head concealed, being (the) image and glory of God; but the woman is (the) glory of man. <sup>8</sup>For man is not from woman, but woman is from man. <sup>9</sup>For also man was not created because of the woman, but woman because of the man. <sup>10</sup>On account of this the woman ought to have authority upon her head because of the angels. <sup>11</sup>However man (is) not without (the) woman, neither (is the) woman without (the) man in (the) Lord. <sup>12</sup>For as the woman (is) from the man, thus also the man is because of

the woman; and all (things) are from God. <sup>13</sup>You judge among yourselves; is it fitting (for) a woman to pray to God uncovered? <sup>14</sup>Or does not nature herself teach you that if a man indeed has long hair, it is a dishonor to him? <sup>15</sup>But if a woman has long hair, it is her glory. Because she has been given long hair instead of a covering. <sup>16</sup>But if anyone thinks to be contentious, we have no such custom, nor the churches of God.

<sup>17</sup>But declaring this, I do not praise (you) because you do not come together for the better but for the worse. <sup>18</sup>For indeed first of all I hear divisions are among you [when you come together in the church] and I partly believe it. <sup>19</sup>For also it is necessary for heresies to be among you in order that the (ones) who are approved among you may be manifest. <sup>20</sup>Therefore you coming together into one place is it not to eat (the) Lord's Supper? <sup>21</sup>For each (one) in eating takes beforehand his own supper, and (one) is hungry, and (one) is drunken. <sup>22</sup>For do you not have houses for to eat and to drink (in)? Or do you despise the church of God, and put to shame those who do not have? What shall I say to you? Shall I praise you in this? I do not praise you. <sup>23</sup>For I received from the Lord, which I also delivered to you, that the Lord Jesus in the night in which he was betrayed, took bread and <sup>24</sup>having given thanks broke (it) and said, "Take eat this is My body which (is) broken on your behalf; you do this for remembrance of Me." <sup>25</sup>Likewise also the cup after supper, saying, "This cup is the new covenant in my blood; this you do, as often as you may drink it, for remembrance of me." <sup>26</sup>For as often as you may eat this bread and may drink this cup you do proclaim the death of the Lord until He may come. <sup>27</sup>So that whoever may eat this bread or drink the cup of the Lord unworthily shall be guilty of the body and of the blood of the Lord. <sup>28</sup>But let a

man examine himself, and thus let him eat of the bread and let him drink of the cup. <sup>29</sup>For the (one) eating and drinking unworthily eats and drinks judgement to himself, not discerning the Lord's body. <sup>30</sup>Because of this many among you (are) sickly and feeble, and many are sleeping. <sup>31</sup>For if we examine ourselves, we should not be judged.

<sup>32</sup>But being judged by the Lord we are being disciplined, in order that we may not be condemned with the world. <sup>33</sup>So that, my brothers, coming together to eat, wait for one another. <sup>34</sup>But if anyone is hungry, let him eat at home, in order that you may not come together for judgement. I shall prescribe the remaining (things) when I come.

**12** Brothers, I wish you not to be ignorant concerning spiritual (things). <sup>2</sup>You know that you were nations being led to dumb idols, being carried away.

<sup>3</sup>Therefore I make known to you that no one speaking by (the) Spirit of God says, "Jesus is cursed," and no one is able to say, "Jesus (is) Lord," except by the Holy Spirit. <sup>4</sup>Now there are differences of gifts, but the same Spirit; <sup>5</sup>and there are differences of services, and the same Lord; <sup>6</sup>and there are differences of various workings, but the same God who is working all (things) in all. <sup>7</sup>But the manifestation of the Spirit is given to each for profit. <sup>8</sup>For by the Spirit there is given to one a word of wisdom; but to another a word of knowledge according to the same Spirit; <sup>9</sup>and to another faith in the same Spirit; and to another gifts of healing in the same Spirit; <sup>10</sup>and to another workings of mighty deeds; and to another prophecy; and to another, discerning of spirits; and to another (various) kinds of tongues; and to another, interpretation of tongues; but the one and the same Spirit works all these (things), <sup>11</sup>distributing to each his own

as He wills. <sup>12</sup>For as the body is one and has many members, and all the members of the one body being many are one body; thus also (is) Christ. <sup>13</sup>For also we all were baptized in one Spirit into one body, whether Jews, or Greeks, whether slaves or free, and all were made to drink into one Spirit. <sup>14</sup>For also the body is not one member but many. <sup>15</sup>If the foot may say; because I am not the hand, I am not of the body, is it on account of this not of the body?

<sup>16</sup>And if the ear may say because I am not an eye I am not of the body, is it on account of this not of the body? <sup>17</sup>If the whole body (were) an eye, where (is) the hearing? If the whole (body were) the hearing, where (is) the smelling? <sup>18</sup>But now God has set each one of the members in the body just as he willed. <sup>19</sup>But if all were one member, where (is) the body? <sup>20</sup>But now indeed (there are) many members, but one body. <sup>21</sup>And (the) eye is not able to say to the hand, "I have no need of you," or again the head to the feet, "I have no need of you." <sup>22</sup>But much rather, the members of the body which seem to be weaker are necessary, <sup>23</sup>and those of the body which we think to be without honor we attach to these more honor, and our less presentable (members) have more abundant appeal. <sup>24</sup>But our appealing (members) have no need. But God has so put together the body giving more honor to that which lacked, <sup>25</sup>in order that there may be no division in the body, but that the members may have the same concern for one another. <sup>26</sup>And if one member suffers, all the members suffer together; if one member is glorified all the members rejoice together. <sup>27</sup>But you are a body of Christ and members in part. <sup>28</sup>And God has put some in the church; first, apostles; second, prophets; third, teachers; then workers of mighty deeds; then gifts of healing; helps; governments; (various)



kinds of tongues. <sup>29</sup>(Are) all apostles? (Are) all prophets? (Are) all teachers? (Are) all workers of mighty deeds? <sup>30</sup>Do all have gifts of healings? Do all speak in tongues? Do all interpret?

<sup>31</sup>But you covet the greater gifts, and yet a more excellent way I show to you.

**13** If I speak with the tongues of men and of angels, and do not have love, I have become a sounding brass or a clanging cymbal. <sup>2</sup>And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, and have not love, I am nothing. <sup>3</sup>And if I give all my possessions to feed the poor, and if I deliver my body that I may be burned, and have not love, I am profited nothing.

<sup>4</sup>Love suffers long, is kind, love is not jealous, love does not boast of itself, is not puffed up, <sup>5</sup>does not behave shamefully, does not seek (things) for itself, is not provoked, does not consider evil, <sup>6</sup>does not rejoice in unrighteousness, but rejoices in the truth, <sup>7</sup>bears all (things), believes all (things), hopes all (things), endures all (things). <sup>8</sup>Love never fails; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether knowledge it shall cease. <sup>9</sup>For we know in part, and we prophesy in part, but when that which is perfect has come, then that which is in part shall come to an end. <sup>11</sup>When I was a child, I spoke as a child, I thought as a child, I calculated as a child; but when I became a man I put away childish (things). For we now see in a mirror indistinctly, but then face to face; I now know in part, but then I will know as also I am known. And now remains faith, hope, love, these three; but (the) greatest of these (is) love.

**14** Pursue love, and earnestly desire spiritual (things), but rather that you may prophecy. <sup>2</sup>For the (one) who

speaks in a tongue does not speak to men but to God; for no one hears, but in (the) Spirit he speaks mysteries. <sup>3</sup>But the (one) prophesying speaks edification, exhortation and consolation to men. <sup>4</sup>The (one) speaking in a tongue edifies himself; but the (one) prophesying edifies a church. <sup>5</sup>And I wish you all to speak in tongues, but rather that you may prophecy; for the (one) prophesying is greater than the (one) speaking in tongues, except he interpret, in order that the church may receive edification. <sup>6</sup>But now, brothers, if I come to you speaking in tongues, what shall I profit you, except I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching? <sup>7</sup>Even lifeless (things) giving a sound, whether a pipe or a harp, if it does not give a distinction in the sound, how shall it be known what is being piped or what is being harped? <sup>8</sup>For also if a trumpet gives an uncertain sound who shall prepare for war? <sup>9</sup>Thus also you, except you give intelligible speech, by the tongue, how will it be known what is being spoken? For you will be speaking into the air. <sup>10</sup>There may be many kinds of sounds that are in (the) world, and none of them are without a (distinct) sound; <sup>11</sup>therefore if I do not know the power of the sound, I shall be a barbarian to the (one) speaking, and the (one) who is speaking a barbarian to me. <sup>12</sup>So also you, since you are zealous of spiritual (things), seek the edification of the church that you may abound.

<sup>13</sup>Therefore let the (one) speaking in a tongue pray in order that he may interpret. <sup>14</sup>For if I pray in a tongue my spirit prays, but my understanding is unfruitful. <sup>15</sup>What is it therefore? I will pray with the Spirit, and I will also pray with understanding; I will sing with the Spirit and I will also sing with the understanding. <sup>16</sup>For if you bless with the Spirit how shall the (one) filling the place of the unlearned say amen to your

thanksgiving, since he does not know what you are saying? <sup>17</sup>For indeed it is well that you give thanks, but the other is not being edified. <sup>18</sup>I give thanks to my God I speak in tongues more than you all; <sup>19</sup>but in a church I wish to speak five words with my understanding in order that I may also instruct others, than tens of thousands of words in a tongue.

<sup>20</sup>Brothers, do not be children in (your) minds, but in malice you be childlike, but in (your) minds be mature. <sup>21</sup>It has been written in the Law, "In other tongues and in other lips I shall speak to this people and so they shall not hear me, says (the) Lord." <sup>22</sup>So that tongues are not for a sign to those believing but to those not believing, and prophecy (is) not for those not believing but for those believing. <sup>23</sup>Therefore if the whole church comes together, and all are speaking in tongues, and there enters the unlearned or unbelievers, will they not say that you are mad?

<sup>24</sup>But if all are prophesying, and there enters anyone unlearned, or unbelieving he is convicted by all, he is judged by all; <sup>25</sup>and thus the secrets of (his) heart are become manifest; and thus falling down upon (his) face he shall worship God, declaring that truly God is among you.

<sup>26</sup>What is it then brothers? When you may come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all (things) done for edification. <sup>27</sup>If anyone speaks in a tongue, (let it be) by two or three (at) the most, and in turn, and let one interpret; <sup>28</sup>but if (there is) no interpreter be silent in church and let him speak to himself, and to God. <sup>29</sup>And let the prophets speak by two or three, and let the others discern. <sup>30</sup>But if there be a revelation to another sitting (by), let the first be silent. <sup>31</sup>For all of you are able to prophecy one by one, in order that all

may learn, and all may be exhorted. <sup>32</sup>And the spirits of the prophets are subject to the prophets. <sup>33</sup>For God is not (a God) of confusion, but of peace, as in all the churches of the saints.

<sup>34</sup>Let your women be silent in the churches, for it is not permitted for them to speak, but are to be in subjection, as the Law also says. <sup>35</sup>And if they wish to learn anything let them ask their own husbands at home. For it is a shame for a woman to speak in church. <sup>36</sup>Or did the word of God go out from you? Or did it come only to you?

<sup>37</sup>If anyone thinks to be a prophet or spiritual, let him recognize what I am writing to you, that they are commandments of the Lord. <sup>38</sup>And if anyone is ignorant, let him be ignorant. <sup>39</sup>So that, brothers, earnestly seek to prophesy and do not forbid to speak in tongues. And let all (things) be done decently and according to order.

**15** Now I make known to you, brothers, the gospel which I preached to you, which also you received, in which also you stand, <sup>2</sup>by which also you are being saved, if you hold fast to the word which I preached to you, unless you believed in vain. <sup>3</sup>For I delivered to you at first, which I also received, that Christ died on behalf of our sins according to the Scriptures, <sup>4</sup>and that He was buried, and that He was raised on the third day according to the Scriptures, <sup>5</sup>and that He appeared to Cephas, then to the twelve: <sup>6</sup>Then He appeared to above five hundred brothers at once, of whom most remain until now, but some have fallen asleep. <sup>7</sup>Then He appeared to James, then to all the apostles, <sup>8</sup>but last of all He also appeared to me as one untimely born. <sup>9</sup>For I am the least of the apostles, who am not worthy to be called an apostle because I persecuted the church of God. <sup>10</sup>But what I am I am by the grace of

God, and His grace which (was) to me was not in vain, but I labored more abundantly (than) all of them; but not I, but the grace of God with me. <sup>11</sup>Whether then I or they, thus we proclaim and thus you believed.

<sup>12</sup>Now if Christ is being preached that He has been raised from the dead, how do some among you say that there is not a resurrection of (the) dead? <sup>13</sup>And if there is not a resurrection of (the) dead, Christ has not been raised; <sup>14</sup>and if Christ has not been raised then our preaching is vain, and your faith is also vain. <sup>15</sup>And we are found also (to be) false witnesses of God because we have witnessed concerning God that He raised Christ, Whom He did not raise if then (the) dead are nor raised. <sup>16</sup>For if (the) dead are not raised, Christ has not been raised; <sup>17</sup>and if Christ has not been raised, your faith (is) vain, you are yet in your sins. <sup>18</sup>Then also those who have fallen asleep in Christ have perished. <sup>19</sup>If in this life only we have hope in Christ, we are of all men most miserable.

<sup>20</sup>But now Christ has been raised from (the) dead (and) became (the) first-fruits of those who have fallen asleep. <sup>21</sup>For since death (is) by man, also the resurrection from (the) dead is by man. <sup>22</sup>For as in Adam all die, thus also in Christ shall all be made alive. <sup>23</sup>But each in his own order; Christ the first-fruits, then those of Christ at His coming.

<sup>24</sup>Then the end, when he shall have given up the Kingdom to God, even the Father, when He has abolished all rule and all authority and power. <sup>25</sup>For it is necessary for Him to reign until He has put all enemies under His feet. <sup>26</sup>(The) last enemy abolished is death. <sup>27</sup>For all (things) are subjected under His feet. But when He says that all (things) have been put in subjection to Him, (it is) clear that He is excepted Who subjected

all (things) to Him. <sup>28</sup>But when all (things) are in submission to Him, then also the Son Himself shall be subjected to the (One) Who has subjected all (things) to Him, in order that God may be all in all. <sup>29</sup>Else what shall they do who are being baptized on behalf of the dead? If (the) dead are not at all raised, why are they also being baptized for the dead? <sup>30</sup>(And) also why are we in danger every hour?

<sup>31</sup>I die daily by your glorying which I have in Jesus Christ our Lord. <sup>32</sup>If according to man I fought wild beasts in Ephesus, what the profit to me? If (the) dead are not raised, let us eat and drink, for tomorrow we die. <sup>33</sup>Do not be led astray. Evil company corrupts good habits. <sup>34</sup>Be righteously awake and do not sin; for some have no knowledge of God. I speak (this) to your shame.

<sup>35</sup>But some will say, "How are the dead raised? And in what body do they come?" <sup>36</sup>You foolish (one), that which you sow does not come alive except it dies. <sup>37</sup>And what you sow, you do not sow the body that shall be, but naked grain, it may (happen) to be of wheat or some of the rest; <sup>38</sup>but God gives to it a body as he wished, and to each of the seeds its own body. <sup>39</sup>All flesh (is) not the same flesh, but (there is) indeed other flesh of men, and other flesh of beasts, and other of fishes, and other of birds. <sup>40</sup>And (there are) heavenly bodies, and earthly bodies, but the glory of the heavenly (is) different, and that of the earthly different. <sup>41</sup>(There is) one glory of (the) sun, and another glory of (the) moon, and another glory of (the) stars; for a star differs from a star in glory.

<sup>42</sup>Thus also (is) the resurrection of the dead. It is sown in corruption, it is raised in incorruption.

<sup>43</sup>It is sown in dishonor, it is raised in glory. It is sown in weakness; it is raised in power. <sup>44</sup>It is sown a soulish body; it is

raised a spiritual body. There is a soulish body, and there is a spiritual body. <sup>45</sup>Thus also it has been written, "The first man Adam became a living soul;" the last Adam, a life-giving spirit. <sup>46</sup>But that which is spiritual is not first but the soulish; then the spiritual. <sup>47</sup>The first man (was) from the earth earthy, the second man (is) the Lord from Heaven. <sup>48</sup>As (is) the earthy, such also those earthy, and as is the Heavenly, such also those heavenly. <sup>49</sup>And just as we bore the image of the earthly we shall also bear the image of the Heavenly. <sup>50</sup>And this I say, brothers; that flesh and blood is not able to inherit (the) Kingdom of God, nor does corruption inherit incorruption.

<sup>51</sup>Behold I speak to you a mystery; we shall not all fall asleep, but we shall all be changed, <sup>52</sup>in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup>For it is necessary for this corruptible to put on incorruption and this mortal to put on immortality.

<sup>54</sup>And when this corruptible shall put on incorruption and this mortal shall put on immortality, then shall come to pass the word which has been written, "Death was swallowed in victory. <sup>55</sup>O death, where is your sting? O Hades, where is your victory?" <sup>56</sup>Now the sting of death (is) sin, and the power of sin (is) the Law; <sup>57</sup>but thanks be to God who gives to us the victory through our Lord Jesus Christ. <sup>58</sup>So that my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor is not in vain in (the) Lord.

**16** Now concerning the collection which (is) for the saints, as I ordered the churches of Galatia, thus also you do. <sup>2</sup>According to the first day of the week, let each of you lay up for himself, storing up that which he may be

prospered, in order that when I come there be no collections then. <sup>3</sup>But when I arrive, whomever you may approve by these epistles, I will send them to carry your gift to Jerusalem. <sup>4</sup>And if it is right for me to go also, they shall go with me. <sup>5</sup>And I shall come to you when I have come through Macedonia, for I do come through Macedonia. <sup>6</sup>And I may perhaps remain with you, or even spend the winter, in order that you may send me forth wherever I may go. <sup>7</sup>For I do not wish to see you now in passing, but I hope to remain some time with you, if the Lord permits. <sup>8</sup>But I will remain in Ephesus until Pentecost. <sup>9</sup>For a door has been opened to me, great and effectual, and (there are) many adversaries.

<sup>10</sup>But if Timothy comes, see that he may be without fear with you; for he accomplishes the work of (the) Lord as also I. <sup>11</sup>Therefore let no one despise him, but send him forth in peace, in order that he may come to me; for I expect him with the brothers.

<sup>12</sup>Now concerning Apollos the brother, I entreated him much in order that he might come to you with the brothers. And it was surely not (his) will that he should come now, but he shall come when he may have opportunity. <sup>13</sup>You be alert, stand fast in the faith, be men, be firm. <sup>14</sup>Let all (things) be done in love.

<sup>15</sup>And I beseech you brothers; you know the house of Stephanas, that it is (the) firstfruits of Achaia and they appointed themselves to minister to the saints, <sup>16</sup>in order that also you may submit yourselves to such, and to everyone working and laboring with (us). <sup>17</sup>And I rejoice at the coming of Stephanas and Fortunatus and Achaicus because they filled up your lack. <sup>18</sup>For they refreshed my spirit and yours. Therefore recognize such.

<sup>19</sup>The churches of Asia greet you. Aquila and Priscilla with the church

which is in their home greet you much in (the) Lord. <sup>20</sup>All the brothers greet you. Greet one another with a holy kiss.

<sup>21</sup>The greeting of Paul with my hand. <sup>22</sup>If anyone does not love the

Lord Jesus Christ, let him be cursed. The Lord comes. <sup>23</sup>The grace of our Lord Jesus Christ (be) with you. <sup>24</sup>My love (be) with all of you in Christ Jesus. Amen.

# *II Corinthians*

**1** Paul an apostle of Jesus Christ by (the) will of God and Timothy the brother, to the church of God being in Corinth, with all the saints which are in all Achaia: **2**Grace to you and peace from God our Father and (the) Lord Jesus Christ.

**3**Blessed (be) the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, **4**Who comforts us in all our tribulation, that we may be able to comfort those in any tribulation by the comfort which we ourselves are comforted by God.

**5**Because as the sufferings of Christ abound in us, thus through Christ our comfort also abounds. **6**And whether we suffer tribulation on behalf of your consolation and salvation which is effectual in (the) patience of the same sufferings which also we are suffering; whether we are comforted (it is) on behalf of your consolation and salvation, **7**and our hope (is) steadfast on behalf of you, knowing that just as you are partakers of the sufferings, thus also of the consolation. **8**For we do not wish you to be ignorant, brothers, concerning our tribulation which happened to us in Asia, that beyond measure we were burdened beyond power, so that we despaired

even to live. **9**But we ourselves had the verdict of death in ourselves, that we should not trust in ourselves but in God Who raises the dead; **10**Who rescued us from so great a death, and shall rescue us, in whom we have hoped that also He will yet rescue us; **11**you also working together on our behalf by prayer, in order that the gift to us from many persons may cause thanksgiving through many on behalf of us.

**12**For this is our glorying, the testimony of our conscience, that in the simplicity and sincerity of God, not in wisdom of flesh, but in the grace of God, we conducted ourselves in the world and more abundantly toward you. **13**For we write no other (things) to you except what you read or even recognize; and I hope that you will recognize even until (the) end, **14**just as you also recognized us (in) part, that we are your glorying as you are also ours in the day of the Lord Jesus.

**15**And in this confidence I planned to come to you formerly, in order that you may have a second favor; **16**and by you to pass through to Macedonia, and again from Macedonia to come to you, and by you to be sent forth unto Judea. **17**Therefore planning this, did I then use

fickleness? Or what I plan, do I plan according to the flesh, in order that (there) may be with me the yes, yes, and the no, no? <sup>18</sup>But God (is) faithful because our word to you was not yes and no. <sup>19</sup>For the Son of God, Jesus Christ who was preached by us among you, by me and Silvanus and Timothy, was not yes and no, but has been yes in Him. <sup>20</sup>For as many as (are) the promises of God, in Him (are) the yes; and in Him the Amen, for glory to God by us. <sup>21</sup>But God is the (One) confirming us with you into Christ and anointing us. <sup>22</sup>And the (One) having sealed us and having given the guarantee of the Spirit in our hearts.

<sup>23</sup>And I call upon God (as) witness upon my soul, that sparing you I came no more to Corinth. <sup>24</sup>Not that we lord it over your faith, but we are fellow-workers of your joy; for you stand by faith.

**2** But in myself I decided this, not to come to you again in grief. <sup>2</sup>For if I grieve you, who is the (one) who will make me joyful except the (one) who is grieved by me? <sup>3</sup>And I wrote this same thing to you, lest having come I have grief from whom it is necessary (for) me to rejoice, having confidence in you all, that all my joy is of you. <sup>4</sup>For out of much tribulation and anguish of heart I wrote to you through many tears, in order that you may not be grieved, but in order that you may know the love which I have abounding toward you. <sup>5</sup>And if anyone has grieved, he has not grieved me, but in part, in order that I may not burden you all. <sup>6</sup>This punishment which (is) from the majority (is) enough for such a (one), <sup>7</sup>so that on the contrary you should rather forgive and comfort (him), lest such a one be swallowed up in too much sorrow. <sup>8</sup>Wherefore I encourage you to confirm love toward him. <sup>9</sup>For to this purpose I also wrote, in order that I may know your proof, if you

are obedient in all (things). <sup>10</sup>But to whom you forgave anything, also I, for if I have forgiven anything, I have forgiven it for you before the face of Christ, <sup>11</sup>in order that we may not be taken advantage of by Satan, for we are not ignorant of his devices. <sup>12</sup>But having come to Troas for the Gospel of Christ, and a door had been opened to me in (the) Lord, <sup>13</sup>I had no rest in my spirit in not finding my brother Titus, but having bidden farewell to them I departed into Macedonia. <sup>14</sup>But thanks (be) to God who always leads us in triumph in Christ and manifests the sweet smell of His knowledge by us in every place. <sup>15</sup>Because we are an aroma of Christ to God in those who are being saved and in those who are perishing; <sup>16</sup>indeed to the one we are a sweet smell of death unto death, but to the (other) a sweet smell of life unto life. And who (is) adequate for these (things)? <sup>17</sup>For we are not as the majority peddling the word of God, but as of sincerity, but as of God we speak in Christ in the presence of God.

**3** Do we begin again to commend ourselves? Or do we as some, need letters of recommendation to you or commendations from you? <sup>2</sup>You are our epistle, having been written in our hearts, being known and being read by all men, <sup>3</sup>being manifest that you are an epistle of Christ being ministered by us; having not been written in ink, but with (the) Spirit of (the) living God; not in tablets of stone, but in the fleshly tablets of the heart.

<sup>4</sup>And we have such confidence through Christ toward God; <sup>5</sup>not that we are adequate of ourselves to reckon anything as of ourselves, but our adequacy (is) from God; <sup>6</sup>Who has also made us adequate ministers of the New Covenant, not of (the) letter but of (the) Spirit; for the letter kills, but the Spirit makes alive. <sup>7</sup>But if the ministry of

death which had been engraven in letters in stone was with glory, so that the sons of Israel (were) not able to gaze into the face of Moses, because of the glory of his face which was passing away, <sup>8</sup>how much rather shall the ministry of the Spirit be with glory? <sup>9</sup>For if the ministry of condemnation (be with) glory, much rather the ministry of righteousness abounds with glory. <sup>10</sup>For also that which has been made glorious has not been made glorious in this respect, on account of the surpassing glory. <sup>11</sup>For if that which was passing away (was) of glory, much rather that which remains (is) in glory.

<sup>12</sup>Therefore having such hope we use great boldness, <sup>13</sup>and not as Moses, (who) was placing a veil upon his face that the sons of Israel should not gaze on the end of (that) passing away. <sup>14</sup>But their minds were hardened. For until this day the same veil remains at the reading of the Old Covenant, it not being revealed that it is being done away in Christ. <sup>15</sup>But until this day, whenever Moses is read a veil lies upon their heart. <sup>16</sup>But whenever it shall have turned to (the) Lord, the veil is taken away. <sup>17</sup>Now the Lord is the Spirit. And where the Spirit of (the) Lord (is), there (is) freedom. <sup>18</sup>But we all with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, as from (the) Lord of (the) Spirit.

**4** Therefore, having this ministry, just as we received mercy, we do not lose courage, <sup>2</sup>but have renounced the hidden (things) of shame, not walking around in craftiness, nor corrupting the word of God, but in the manifestation of the truth commending ourselves to every conscience of men before God. <sup>3</sup>But also if our gospel has been hidden it has been hidden in those who are per-

ishing; <sup>4</sup>in whom the God of this age has blinded the thoughts of the unbelieving that the light of the gospel of the glory of Christ, Who is (the) image of God, should not shine upon them. <sup>5</sup>For we preach not ourselves, but Christ Jesus (the) Lord, but ourselves your slaves for the sake of Jesus.

<sup>6</sup>Because God (is) the (One) saying, "Light shall shine forth out of darkness," Who shined in our hearts with the light of the knowledge of the glory of God in (the) face of Jesus Christ.

<sup>7</sup>And we have this treasure in earthen vessels, in order that the abundance of the power may be of God and not of us; <sup>8</sup>we are being pressed in every (way), but we are not being fenced in, we are being perplexed but we are not despairing, <sup>9</sup>we are being persecuted but we are not being abandoned, we are being cast down but we are not being destroyed; <sup>10</sup>always bearing about in the body the dying of the Lord Jesus, in order that also the life of Jesus may be manifested in our body. <sup>11</sup>For we who are living are always being delivered to death for the sake of Christ, in order that the life of Jesus may also be manifested in our mortal flesh; <sup>12</sup>so that indeed death is working in us, but life in you. <sup>13</sup>But having the same spirit of faith, according to what has been written, "I believed, therefore I spoke," and we believe, and therefore we are speaking; <sup>14</sup>knowing that the (One) Who raised the Lord Jesus shall also raise us by Jesus and shall present (us) with you. <sup>15</sup>For all (things are) for your sakes, in order that the abounding grace may abound through the thanksgiving of the greater number unto the glory of God.

<sup>16</sup>Wherefore we do not lose courage, but if also our outward man is being decayed, yet the inward (man) is being renewed day by day. <sup>17</sup>For our momentary light affliction is working for us a greatly exceeding and eternal weight of



glory; <sup>18</sup>(while) we do not gaze upon the (things) which are seen, but upon the (things) which are not seen; for the (things) which are seen are temporary, but the (things) which are not seen (are) eternal.

**5** For we know that if our earthly house of (this) tabernacle be destroyed, we have a building from God, a house made without hands, eternal in the Heavens.

<sup>2</sup>For surely in this we do groan, longing to be clothed with our dwelling place out of Heaven; <sup>3</sup>if indeed being clothed we shall not be found naked. <sup>4</sup>For indeed being in the tabernacle we do groan, being burdened, since we do not wish to be unclothed, but to be clothed, in order that mortality may be swallowed up by life. <sup>5</sup>And the (One) having worked in us for this same thing is God, Who having given to us the guarantee of the Spirit. <sup>6</sup>Therefore always being confident and knowing that being at home in the body we are absent from home from the Lord, <sup>7</sup>for we walk by faith, not by sight; <sup>8</sup>but we are confident and pleased rather to be absent from the body and to be at home with the Lord. <sup>9</sup>Wherefore also we are earnestly endeavoring, whether being at home or being away from home, to be pleasing to Him. <sup>10</sup>For it is necessary for us all to appear before the judgement-seat of Christ, in order that each may receive the (things done) in the body, according to what we did, whether good or bad.

<sup>11</sup>Therefore knowing the fear of the Lord we persuade men, but have been manifested to God, and I hope also to have been manifested in your consciences. <sup>12</sup>For we do not commend ourselves again to you, but give to you an opportunity of glorying on our behalf, in order that you may have (something) against those glorying in appearance

and not in heart. <sup>13</sup>For whether we are beside ourselves, (it is) to God; whether we are sane, (it is) to you. <sup>14</sup>For the love of Christ is constraining us, having judged thus, that if one died on behalf of all, then all died; <sup>15</sup>and He died on behalf of all in order that those who live may live no longer to themselves, but to Him Who died and was raised on their behalf. <sup>16</sup>So that from now we know no one according to the flesh; but even if we have known Christ according to the flesh, yet now we no longer know (Him). <sup>17</sup>So that if anyone (is) in Christ, (he is) a new creation; the old (things) passed away, behold all (things) have become new. <sup>18</sup>And all (things) (are) from God, Who reconciled us to Himself through Jesus Christ, and gave to us the ministry of reconciliation; <sup>19</sup>as that God was in Christ reconciling (the) world to Himself, not charging to them their trespasses and having placed in us the word of reconciliation. <sup>20</sup>Therefore we are ambassadors on behalf of Christ as though God were entreating by us, we beg you on behalf of Christ, be reconciled to God. <sup>21</sup>The One Who knew no sin He made sin on our behalf, in order that we might become the righteousness of God in Him.

**6** But also working together we exhort you not to receive the grace of God in vain. <sup>2</sup>For He says, "In an acceptable time I heard you, and in a day of salvation I helped you." Behold now (is) the acceptable time, behold now (is) a day of salvation. <sup>3</sup>Giving no occasion for stumbling in anything, in order that the ministry may not be blamed, <sup>4</sup>but in everything commending ourselves as ministers of God, in much patience, in tribulations, in necessities, in distresses, <sup>5</sup>in stripes, in imprisonments, in disorders, in labors, in watchings, in fastings, <sup>6</sup>in purity, in knowledge, in longsuffering, in kindness, in (the) Holy Spirit, in

sincere love, <sup>7</sup>in (the) word of truth, in (the) power of God, through the weapons of righteousness on the right and on the left, <sup>8</sup>by glory and dishonor, by evil report and good report; as deceivers and (yet) true, <sup>9</sup>as unknown and (yet) well known, as dying and behold we live, as scourged and not put to death, <sup>10</sup>as sorrowful but always rejoicing, as poor but making many rich, as having nothing and possessing all (things).

<sup>11</sup>Our mouth stands open to you, Corinthians, our heart has been enlarged. <sup>12</sup>You are not restricted in us, but you are restricted in your compassions. <sup>12</sup>Now for the same reward, I speak to you as children, you also be enlarged. <sup>14</sup>Do not be unequally yoked (with) unbelievers. For what partnership (has) righteousness and lawlessness, and what fellowship (has) light with darkness? <sup>15</sup>And what agreement (has) Christ with Belial, or what part does a believer (have) with an unbeliever? <sup>16</sup>And what accord (has) the temple of God with idols? For you are the temple of (the) living God, just as God said, "I will dwell in them and walk among (them), and I will be their God, and they shall be my people." <sup>17</sup>Wherefore you come out from the midst of them and you be separated, says (the) Lord, and do not touch (the) unclean; and I will receive you, <sup>18</sup>and I will be unto you a Father and you shall be sons and daughters to Me, says (the) Lord Almighty.

**7** Therefore having these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in (the) fear of God. <sup>2</sup>Make room for us; we wronged no one, we corrupted no one, we took advantage of no one. <sup>3</sup>I do not speak with condemnation, for I have said before that you are in our hearts for (us)

to die together and to live together. <sup>4</sup>My boldness (is) great toward you, my glorying (is) great on your behalf; I have been filled with comfort, I overflow with joy in all our tribulation. <sup>5</sup>And for us having come into Macedonia our flesh had no rest, but being afflicted in every (way), fightings without, fears within. <sup>6</sup>But God the (One) comforting the humble, comforted us in the coming of Titus; <sup>7</sup>and not only in his coming, but also in the comfort by which he was comforted in respect to you; announcing to us your longing, your mourning, your zeal on behalf of me, so that I may rejoice the more. <sup>8</sup>For even if I made you grieve in the epistle, I do not regret (it); even if I did regret (it); for I see that that epistle grieved you even if for an hour. <sup>9</sup>Now I rejoice, not because you grieved, but because you grieved unto repentance; for you grieved according to God, in order that you may suffer loss in nothing from us. <sup>10</sup>For the grief according to God works repentance to salvation not be be regretted. But the grief of the world works death. <sup>11</sup>For behold, this same (thing), you having been grieved according to God, how much it worked out in your diligence, yea defense, yea indignation, yea fear, yea longing, yea zeal, yea vengeance. In everything you commended yourselves to be without blame in the matter. <sup>12</sup>Consequently, even if I wrote to you, (it was) not because of (him) who did wrong, nor because of (him) who was wronged, but for your diligence to be manifested on behalf of us toward you before God. <sup>13</sup>Because of this we have been comforted in your comfort, and more abundantly we rejoice at the joy of Titus, because his spirit has been refreshed by all of you. <sup>14</sup>Because if I had gloried (in) anything to him on behalf of you, I have not been put to shame; but as we spoke all (things) to you in truth, so also our glorying which

(was) before Titus was truth. <sup>15</sup>And his compassions are more abundantly toward you while remembering the obedience of you all, as you received him with fear and trembling. <sup>16</sup>I rejoice therefore that in every (thing) I am confident in you.

**8** Now we make known to you, brothers, the grace of God which has been given to the churches of Macedonia, <sup>2</sup>that in much testing of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. <sup>3</sup>Because according to (their) ability, I testify, and beyond (their) ability (they gave) of their own accord, <sup>4</sup>with much urging, begging us to receive the grace and the fellowship of the ministry which is to the saints. <sup>5</sup>And not as we hoped, but first they gave themselves to the Lord and to us through (the) will of God, <sup>6</sup>inasmuch as we called on Titus, in order that just as he began before, also he might thus complete for us this grace. <sup>7</sup>But just as you abound in everything, in faith, and in word, and in knowledge, and in all diligence, and in your love to us, in order that you also may abound in this grace. <sup>8</sup>I do not speak according to commandment, but through the diligence of others and the testing of your sincere love. <sup>9</sup>For you know the grace of our Lord Jesus Christ that being rich, for you He became poor, in order that by (the) poverty of that (One) you may become rich. <sup>10</sup>And I give advice in this, for this is profitable to you, who began before, not only to do but also to will a year ago. <sup>11</sup>But now also complete what you do, so that as you have the readiness to will, thus also you may have (the means) to complete (it). <sup>12</sup>For if the readiness is present, it is acceptable according to (what) anyone may have, not according to (what) one does not have. <sup>13</sup>For (it is) not in order that (there

be) ease to others and affliction to you, <sup>14</sup>but by equality; in the present time your abundance for their need, in order that their abundance may also be for your need, so that there may be equality: <sup>15</sup>just as it has been written; “the one (having) much did not have too much, and the one (having) little did not lack.”

<sup>16</sup>But thanks (be) to God Who gives the same diligence on your behalf in the heart of Titus. <sup>17</sup>Because indeed, he accepted the exhortation, and being more diligent he went out to you of his own accord. <sup>18</sup>And we sent with him the brother whose praise (is) in the Gospel throughout all the churches; <sup>19</sup>and not only (so) but who also was appointed by the churches, our traveling companion with this gift which was ministered by us to the glory of the Lord Himself, and your readiness; <sup>20</sup>avoiding this, lest any should blame us in this bounty which is ministered by us; <sup>21</sup>providing right (things) not only before (the) Lord but also before men. <sup>22</sup>And we sent with them our brother whom we have proved in many (ways) to be diligent in many (things), and how much more diligent by (the) great confidence which (I have) toward you. <sup>23</sup>If (any ask) concerning Titus, (he is) my partner and a fellow-worker for you; if (any ask) concerning our brothers, (they are) apostles of the churches, (the) glory of Christ. <sup>24</sup>Therefore you show to them in the sight of the churches, the evidence of your love and our glorying on your behalf.

**9** For concerning the ministry which (is) for the saints, it (is) superfluous for me to write to you.

<sup>2</sup>For I know your readiness, which I glory on your behalf to (the) Macedonians that Achaia has been prepared a year ago, and your zeal stirred up most of them. But I sent the brothers in order that our glorying on you behalf

may not be in vain in this respect, in order that just as I said you may have been prepared; <sup>4</sup>lest perhaps the Macedonians may come with me and find you unprepared, we [in order that we should not say to you], should be put to shame in this confidence of boasting. <sup>5</sup>Therefore I thought (it) necessary to beg the brothers, in order that they go before to you and arrange beforehand your before promised blessing; thus this to be ready as a blessing and not as covetousness. <sup>6</sup>Now this, the (one) sowing sparingly shall also reap sparingly; and the (one) sowing bountifully shall also reap bountifully; <sup>7</sup>each as he purposes in (his) heart, not from grief or from necessity, for God loves a cheerful giver. <sup>8</sup>And God is able to make all grace abound toward you, in order that always having all sufficiency in every (thing), you may abound to every good work; <sup>9</sup>just as it has been written, "He scatters abroad, He gave to the poor, His righteousness remains unto the age." <sup>10</sup>Now the (One) supplies seed to the sower and bread for eating, may He supply and multiply your seed and increase your fruits of righteousness, <sup>11</sup>being enriched in every (thing) unto all liberality, which works out through our thanksgiving to God. <sup>12</sup>Because the ministry of this service is not only fully supplying the needs of the saints, but also abounding through many thanksgivings to God; <sup>13</sup>through the proof of this ministry glorifying God for the submission of your confession to the Gospel of Christ, and liberality of fellowship toward them and toward all; <sup>14</sup>and their prayer on behalf of you, longing for you through the surpassing grace of God upon you. <sup>15</sup>Now thanks be to God for his indescribable gift.

**10** Now I myself, Paul, exhort you through the meekness and gentleness of Christ - I who according to appearance am lowly among you; but

being absent I am bold toward you; <sup>2</sup>but not being present I beg you to be bold in the confidence which I consider to be daring toward some, those thinking us walking according to the flesh. <sup>3</sup>For walking about in the flesh we do not war according to flesh. <sup>4</sup>For the weapons of our warfare (are) not fleshly, but powerful before God to the destroying of strongholds, <sup>5</sup>destroying imaginations and every high (thing) lifting up (itself) against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, <sup>6</sup>and having a readiness to avenge all disobedience, whenever your obedience may be fulfilled.

<sup>7</sup>Do you look at (things) according to appearance. If anyone has persuaded himself to be of Christ, let this (one) think again concerning himself, that as he (is) of Christ, thus we (are) also of Christ. <sup>8</sup>For if I glory somewhat more abundantly concerning our authority, [which the Lord gave us for edification, and not for your destruction], I will not be put to shame; <sup>9</sup>in order that I may not seem as it were to frighten you through the letters. <sup>10</sup>Because, his letters indeed, he says (are) heavy and strong, but (his) bodily presence (is) weak and (his) speech is despised.

<sup>11</sup>Let such a one think this, that such as we are in speech through the epistles, being absent, such also we are in work, being present. <sup>12</sup>For we do not dare to rank or to compare ourselves with some of those commending themselves; but they measuring themselves among themselves, and comparing themselves to themselves do not understand. <sup>13</sup>But we will not glory beyond measure, but according to the measure of the rule which the God of measure measured to you, to reach even unto you. <sup>14</sup>For as not reaching to you, we have not overextended ourselves; for we came even to you in the Gospel of Christ, <sup>15</sup>not glory-

ing beyond measure in the labor of others, but having hope that the growing of your faith may be magnified among you according to our rule to overflowing, <sup>16</sup>for to preach the Gospel beyond you, and not to glory in another's rule in the (things) ready. <sup>17</sup>But the (one) glorying let him glory in (the) Lord. <sup>18</sup>For that (one) commending himself is not approved, but (the one) whom the Lord commends.

**11** I would that you were bearing with me a little foolishness; but, indeed, you do bear with me. <sup>2</sup>For I am jealous for you with the jealousy of God, for I have promised you to one husband to present (you) a pure virgin to Christ. <sup>3</sup>But I fear lest perhaps as the serpent deceived Eve in his cunning, so your minds may be corrupted from the simplicity which (is) in Christ. <sup>4</sup>For indeed if (one) comes preaching another Jesus whom we have not preached, or you receive another spirit which you did not receive, or another Gospel which you did not receive, you were enduring well.

<sup>5</sup>For I consider (myself) in no way behind the chiefest of the apostles. <sup>6</sup>But even if (I am) unskilled in speech, yet not in knowledge; but in every way having been manifested to you in all (things). <sup>7</sup>Or did I commit sin, humbling myself in order that you may be exalted, because I freely preached the Gospel of God to you? <sup>8</sup>I plundered other churches, having taken wages for your ministry, <sup>9</sup>and being present with you and being in want, I was not a burden to anyone; for the brothers coming from Macedonia fulfilled my need. And in every way I kept myself and shall keep myself from being burdensome to you. <sup>10</sup>(The) truth of Christ is in me, that this glorying shall not be stopped in me in the regions of Achaia. <sup>11</sup>For what reason? Because I do not love you? God

knows. <sup>12</sup>And what I do, I also will do, in order that I may cut off the opportunity of those desiring an opportunity, in order that in what they glory they may be found as also we. <sup>13</sup>For such (are) false prophets, deceitful workers, transforming themselves into apostles of Christ. <sup>14</sup>And no wonder; for Satan himself transforms himself into an angel of light. <sup>15</sup>Therefore (it is) not a great (thing) if his ministers also transform themselves as ministers of righteousness; whose end will be according to their works.

<sup>16</sup>Again I say, let no one think me to be foolish; but if not, receive me even as foolish, in order that I may glory a little. <sup>17</sup>What I say, I speak not according to (the) Lord, but as in foolishness, in this confidence glorying. <sup>18</sup>Since many glory according to the flesh, I also will glory. <sup>19</sup>For being wise you gladly endure fools. <sup>20</sup>For you endure if anyone enslaves you, if anyone eats (you) up, if anyone receives (you), if anyone exalts (himself), if anyone strikes you in the face. <sup>21</sup>I speak according to dishonor, as (though) we have been weak. But in what anyone dares, [I speak in foolishness], I also dare. <sup>22</sup>Are they Hebrews? I also. Are they Israelites? I also. Are they the seed of Abraham? I also. <sup>23</sup>Are they ministers of Christ? I speak as being mad, I more; in labors more abundant; in stripes beyond measure, in prisons more abundantly; in deaths often. <sup>24</sup>By Jews five times I received forty (stripes) less one.

<sup>25</sup>Three times I was flogged; once I was stoned; three times I was shipwrecked; I have done night and day in the deep; <sup>26</sup>in travels oft times; in dangers of rivers, in dangers of robbers, in dangers from (my) race, in dangers from nations, in dangers in (the) city, in dangers in (the) desert, in dangers in (the) sea, in dangers among false brothers; <sup>27</sup>in labor and toil, in watching, oft

times; in hunger and thirst; in fastings oft times; in cold and nakedness. <sup>28</sup>Besides the (things) without, that which presses upon me daily, the concern of all the churches. <sup>29</sup>Who is weak, and I am not weak? Who is caused to stumble, and I do not burn? <sup>30</sup>If it is necessary to glory, I will glory (in) the (things) of my weakness. <sup>31</sup>The God and Father of our Lord Jesus Christ knows, the (One) being blessed unto the ages, knows that I do not lie. <sup>32</sup>In Damascus the Governor Aretas under the King guarded (the) city of Damascus, desiring to seize me. <sup>33</sup>And I was let down through a window in a basket through the wall and escaped his hands.

**12** Indeed to glory, (is) not profitable to me; for I will come to visions and revelations of (the) Lord. <sup>2</sup>I know a man in Christ fourteen years ago, whether in (the) body I do not know, or outside of the body I do not know; God knows. Such a one was caught up into the third Heaven. <sup>3</sup>And I know such a man - [whether in the body or outside the body, I do not know; God knows], <sup>4</sup>that he was caught up into Paradise and heard unutterable words, which is not lawful for a man to speak. <sup>5</sup>On behalf of such (a one) I will glory, but I will not glory on behalf of myself except in my weakness. <sup>6</sup>For if I should wish to glory I shall not be foolish, for I will speak the truth; but I refrain, lest anyone reckons to me beyond what he sees me or hears from me, <sup>7</sup>and the extraordinary revelations, in order that I might not be exalted, a thorn in the flesh was given to me, a messenger of Satan, that he might buffet me, in order that I may not be exalted. <sup>8</sup>Concerning this (thing), I besought the Lord three times, in order that it might depart from me, <sup>9</sup>and He said to me, "My grace (is) sufficient for you; for My power is perfected in weakness." Most gladly therefore

will I rather glory in my weaknesses in order that the power of God may rest upon me.

<sup>10</sup>Therefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in distresses on behalf of Christ, for when I may be weak, then I am powerful.

<sup>11</sup>I have become foolish glorying; you compelled me; for I ought to be commended by you. For in no way was I behind the chiefest of the apostles, even if I am nothing. <sup>12</sup>Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and powerful deeds. <sup>13</sup>For in what is it which you were worse than the rest of the churches, except that I myself did not burden you? Forgive me this wrong.

<sup>14</sup>Behold a third time I have a readiness to come to you, and I will not burden you, for I do not seek your (things) but you. For the children ought not to store up money for the parents, but the parents for the children. <sup>15</sup>But I will most gladly spend and be utterly spent on behalf of your souls. Even if I love you more abundantly, am I loved less? <sup>16</sup>But let it be, I did not burden you; but being crafty I took you in guile. <sup>17</sup>Did I take advantage of you by him, any whom I sent to you? <sup>18</sup>I exhorted Titus and sent the brother with (him). Did Titus take advantage of you? Did we not walk in the same spirit? Did (we) not (walk) in the same footsteps?

<sup>19</sup>Again do you think we are defending to you? We speak before God in Christ, but all (things), beloved, are for your edification. <sup>20</sup>For I fear lest perhaps having come I should not find you such as I wish, and I be found such by you, which you do not wish, lest perhaps (there be) strifes, jealousies, wraths, factions, backbitings, whisperings, pride, tumults; <sup>21</sup>lest again (in) my coming my God may humble me with you, and I should mourn many of those who had

previously sinned and have not having repented over the uncleanness and fornication and lasciviousness which they practiced.

**13** I am coming to you this third time. Every word shall be established at (the) mouth of two or three witnesses. <sup>2</sup>I have previously spoken and I speak beforehand, as being present a second time, and being absent now, I write to those who have sinned before, and to all the rest, that if I come to (you) again I will not spare (you). <sup>3</sup>Since you seek proof of Christ speaking in me, who is not weak to you but is powerful among you. <sup>4</sup>For even though He was crucified from weakness, yet He lives out of (the) power of God. For also we are weak in Him, but we ourselves shall live with Him out of the power of God toward you. <sup>5</sup>Test yourselves, to see if you are in the faith, prove yourselves, or do you not recognize yourselves that Jesus Christ is in you; unless you are

reprobates. <sup>6</sup>And I hope that you yourselves shall know that we are not reprobates. <sup>7</sup>But we pray to God (for) you not to do evil, no one, not that we may appear approved, but in order that you may do good, and we may be as reprobates. <sup>8</sup>For we are not able to do anything against the truth, but on behalf of the truth. <sup>9</sup>For we rejoice when we are weak, and you may be powerful; but we pray for this also, your perfection. <sup>10</sup>Because of this I write these (things) while absent, in order that while present I may not deal sharply according to the authority which the Lord gave me unto edification and not for destruction.

<sup>11</sup>Finally, brothers, rejoice, be perfected, be encouraged, be of the same mind, be at peace, and the God of love and peace shall be with you. <sup>12</sup>Greet one another with a holy kiss. <sup>13</sup>All the saints greet you.

<sup>14</sup>The grace of the Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit (be) with you all.

# Galatians

**1** Paul, an apostle, not from men neither through man, but through Jesus Christ and God (the) Father, Who having raised Him from (the) dead, <sup>2</sup>and all the brothers with me, to the churches of Galatia. <sup>3</sup>Grace to you and peace from God (the) Father and our Lord Jesus Christ, <sup>4</sup>who gave Himself on behalf of our sins so that He might rescue us out of the present evil age, according to the will of our God and Father, <sup>5</sup>to whom (is) the glory to the ages of the ages. Amen.

<sup>6</sup>I marvel that so quickly you are being removed from the (One) who called you in the grace of Christ to another gospel, <sup>7</sup>which is not another, except there are some troubling you and wishing to pervert the Gospel of Christ. <sup>8</sup>But even if we or an angel from Heaven should preach a gospel to you except what we preached to you, let him be accursed. <sup>9</sup>As we have said before, and I now say again, if anyone preaches a gospel to you except what you received, let him be accursed.

<sup>10</sup>For do I now persuade men or God? Or do I seek to please men? For if I were still pleasing men, I would not be a slave of Christ.

<sup>11</sup>And I make known to you, broth-

ers, the Gospel which was preached by me, that it is not according to man. <sup>12</sup>For I did not receive it from man nor was I taught (it), but through a revelation of Jesus Christ. <sup>13</sup>For you heard (of) my conduct when (I was) in Judaism, that I was greatly persecuting the church of God and laying it waste, <sup>14</sup>and I was progressing in Judaism more than many my own age in my race, being more exceedingly zealous of the traditions of my fathers. <sup>15</sup>But when God pleased, He having separated me from my mother's womb and having called (me) through His grace <sup>16</sup>to reveal His Son in me in order that I might preach Him among the nations; immediately I conferred not with flesh and blood, <sup>17</sup>neither did I go up to Jerusalem to the apostles before me, but I went away into Arabia and I returned again to Damascus.

<sup>18</sup>Then after three years I went up to Jerusalem to inquire (of) Peter and I remained with him fifteen days, <sup>19</sup>but other of the apostles I did not see except James the brother of the Lord. <sup>20</sup>And what I write to you, behold before God I do not lie. <sup>21</sup>Then I went into the regions of Syria and of Cilicia. <sup>22</sup>But I was not known by face to the churches of Judea in Christ.



<sup>23</sup>But only they were hearing that the (one) once persecuting us now is preaching the faith which he once was laying waste, <sup>24</sup>and they were glorifying God in me.

**2** Then through fourteen years I went up again to Jerusalem with Barnabas, taking also Titus with (me). <sup>2</sup>And I went up according to revelation and I submitted to them the Gospel which I preach among the nations, but privately to those seeming (leaders), lest I run, or ran in vain. <sup>3</sup>But not even Titus the (one) with me, being a Greek was compelled to be circumcised.

<sup>4</sup>But because false brothers, brought in unawares, who went around to spy on our freedom which we have in Christ Jesus, in order that they might enslave us; <sup>5</sup>to whom for one hour we did not submit in subjection in order that the truth of the Gospel might continue with you. <sup>6</sup>But from those seeming to be something [whatever they were once, it makes no difference to me; God does not accept the face of man], for these seeming (to be something) conferred nothing to me; <sup>7</sup>but on the other hand, perceiving I had been entrusted the gospel of the uncircumcision, just as Peter the circumcision [<sup>8</sup>for the (One) working in Peter to an apostleship of the circumcision also worked in me to the nations] <sup>9</sup>and having known the grace which was given to me, James and Cephas and John, those reputed to be pillars, gave to Barnabas and to me right (hands) of fellowship, in order that we (go) to the nations and they to the circumcision; <sup>10</sup>only in order that we should remember the poor, which also this same thing I strive to do.

<sup>11</sup>But when Peter came to Antioch, I opposed (him) to his face because he was condemned. <sup>12</sup>For before certain ones came from James, he ate with the nations; but when they came he with-

drew and separated himself, fearing those of the circumcision. <sup>13</sup>And the rest of the Jews were dissembled with him so that even Barnabas was led astray by their hypocrisy. <sup>14</sup>But when I saw that they did not measure up to the truth of the Gospel, I said to Peter before all, "If you being a Jew live (as) a Gentile, and not (as) Jews, why do you compel the nations to be (like) Jews?" <sup>15</sup>By birth we (are) Jews and not sinners of (the) nations, <sup>16</sup>knowing that a man is not justified by works of (the) Law except through faith of Jesus Christ," and we also believed in Christ Jesus in order that we may be justified by the faith of Christ and not by works of (the) Law, because all flesh shall not be justified by works of (the) Law. <sup>17</sup>But if seeking to be justified in Christ, we also were found (to be) sinners, then is Christ a minister of sin? May it not be! <sup>18</sup>For if I build up again those (things) I destroyed, I prove myself a transgressor. <sup>19</sup>For I through (the) Law died to (the) Law in order that I might live to God. <sup>20</sup>I have been crucified with Christ; and I live (yet) no longer I, but Christ lives in me and what life I now live in the flesh I live by faith to the Son of God Who loved me and gave Himself over on behalf of me. <sup>21</sup>I do not set aside the grace of God. For if righteousness is through (the) Law, then Christ died without cause.

**3** O foolish Galatians, who bewitched you not to obey the truth, before whose eyes Jesus Christ was set forth crucified among you? <sup>2</sup>This only I wish to learn from you. Did you receive the Spirit by works of (the) Law or by (the) hearing of faith? <sup>3</sup>Are you so foolish? Having begun in (the) Spirit, are you now perfecting in (the) flesh? <sup>4</sup>Have you suffered so much to no purpose? If indeed (it was) to no purpose.

<sup>5</sup>Then (does) the (One) supplying the

Spirit to you and working mighty deeds in you (do it) by works of (the) Law or by (the) hearing of faith? <sup>6</sup>Just as Abraham believed God and it was counted to him for righteousness. <sup>7</sup>Then you know that those of faith, these are sons of Abraham. <sup>8</sup>And the Scripture foreseeing that God would justify the nations by faith, preached the gospel before to Abraham that all the nations shall be blessed in you. <sup>9</sup>So that those of faith are blessed with faithful Abraham. <sup>10</sup>For as many as are of (the) works of (the) Law are under a curse. For it has been written, "Cursed (is) everyone who does not continue in all the (things) having been written in the book of the Law to do them." <sup>11</sup>But that no man is justified by (the) Law before God (is) evident; because "The just shall live by faith." <sup>12</sup>And (the) Law is not of faith, but the man doing these (things) shall live in them. <sup>13</sup>Christ redeemed us from the curse of the Law, having become a curse on our behalf; for it has been written, "Cursed (is) everyone who hangs upon a tree," <sup>14</sup>in order that the blessing may come to the nations in Christ Jesus, in order that we might receive the promise of the Spirit through faith.

<sup>15</sup>Brothers, I speak according to man, nevertheless a covenant of man having been confirmed, no one annuls (it) or adds to (it). <sup>16</sup>And to Abraham and to his seed were the promises spoken. He does not say, and to the seeds as about many but as about one, "And to your seed" which is Christ. <sup>17</sup>And this I say, a covenant having been confirmed before by God to Christ, (the) Law which had come four hundred and thirty years after does not annul the promise so as to abrogate (it). <sup>18</sup>For if the inheritance (is) of (the) Law (it is) no longer of promise; but God has granted (it) to Abraham through promise. <sup>19</sup>Why then the Law? It was added because of transgressions until the seed should come to whom it

having been promised, having been ordained through angels by (the) hand of a mediator. <sup>20</sup>But (the) mediator is not of one, but God is One.

<sup>21</sup>Therefore (is) the Law against the promises of God? May it not be! For if (the) Law was given which was able to make alive, truly righteousness would have been out of (the) Law. <sup>22</sup>But the Scripture shut up all under sin, in order that the promise might be given by (the) faith of Jesus Christ to those believing.

<sup>23</sup>But before faith came, we were restrained under Law, having been shut up to the faith which was about to be revealed. <sup>24</sup>So that the Law has become our disciplinarian unto Christ, in order that we might be justified by faith. <sup>25</sup>But faith having come, we are no longer under a disciplinarian; <sup>26</sup>for you are all (the) sons of God through faith in Christ Jesus.

<sup>27</sup>For as many of you who were baptized into Christ put on Christ. <sup>28</sup>There is not Jew nor Greek; there is not slave nor free; there is not male and female; for you are all one in Christ Jesus. <sup>29</sup>And if you (are) of Christ, then you are a seed of Abraham, and heirs according to promise.

**4** But I say, for as long a time as the heir is an infant he does not differ (from) a slave, being Lord of all. <sup>2</sup>But he is under stewards and house-managers until the (time) before appointed by the father. <sup>3</sup>So also we, when we were infants, we were enslaved under the elements of the world; <sup>4</sup>but when the fullness of time came, God sent forth His Son, born of a woman, born under (the) Law, <sup>5</sup>in order that He might redeem those under (the) Law, in order that we might receive the adoption of sons. <sup>6</sup>And because you are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father. <sup>7</sup>So that you are no longer a slave, but a son; and

if a son also an heir of God through Christ.

<sup>8</sup>But at that time indeed, not knowing God, you were enslaved to those not being gods by nature; <sup>9</sup>but now having known God, but rather being known by God, how do you turn again to the weak and poor elements to which you again wish to slave anew? <sup>10</sup>You observe days, and months, and seasons, and years. <sup>11</sup>I fear (for) you, lest somehow I have labored to no purpose among you.

<sup>12</sup>Brothers, I pray you, be as I (am) because I (am) as you are. You did me no injustice; <sup>13</sup>and you know that through the weakness of the flesh I preached the Gospel to you formerly, <sup>14</sup>and my temptation in my flesh you did not despise nor forfeit. But you received me as an angel of God, as Christ Jesus. What then was your blessedness? For I <sup>15</sup>witness to you, that if you were able, you would have plucked out your eyes (and) given (them) to me. <sup>16</sup>So then, have I become your enemy, telling you the truth? <sup>17</sup>They are zealous for you (but) not (for) good, but they wish to exclude you in order that you may be zealous (for) them. <sup>18</sup>But (it is) always good to be zealous in (the) good, and not only in my presence with you. <sup>19</sup>My children (with) whom I again travail until Christ should be formed in you, <sup>20</sup>and I wished to be present with you now and to change my voice, for I am in doubt (concerning) you.

<sup>21</sup>Tell me, you who wish to be under (the) Law, do you not hear the Law? <sup>22</sup>For it has been written that Abraham had two sons, one from the slave-woman and one from the free-woman. <sup>23</sup>But indeed the (one) from the slave-woman has been born according to the flesh; and the (one) of the free-woman through the promise, <sup>24</sup>which (things) are being allegorized, for these are two covenants: one indeed from Mt. Sinai which is being born to slavery, which is

Hagar, <sup>25</sup>for Hagar is Mt. Sinai in Arabia and corresponds to the present Jerusalem and she slaves with her children. <sup>26</sup>But the Jerusalem above is free, who is mother of us all; <sup>27</sup>for it has been written, "Rejoice (the) barren not bringing forth children, break forth and cry the (one) not travailing, because more (are) the children of the desolate than the (one) having the husband." <sup>28</sup>But we brothers, are according to Isaac children of promise. <sup>29</sup>But just as at that time the (one) born according to the flesh persecuted the (one) born according to the Spirit, so also now. <sup>30</sup>But what says the Scripture? "Cast out the slave-woman and her son, for the son of the slave-woman shall by no means inherit with the son of the free-woman." <sup>31</sup>Then, brothers, we are not children of the slave-woman, but of the free-woman.

**5** Therefore, stand fast in the freedom which Christ freed us, and do not be entangled again in a yoke of bondage.

<sup>2</sup>Behold, I, Paul say to you, that if you are circumcised, Christ shall profit you nothing. <sup>3</sup>And again I solemnly testify to every man being circumcised, that he is a debtor to do the whole Law. <sup>4</sup>You were severed from Christ, whoever are justified by (the) Law; you fell from grace. <sup>5</sup>For we in (the) Spirit out of faith do wait for (the) hope of righteousness. <sup>6</sup>For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith working through love. <sup>7</sup>You were running well; who hindered you not to obey the truth? <sup>8</sup>The persuasion (is) not from the (One) calling you. <sup>9</sup>A little leaven leavens the whole lump.

<sup>10</sup>I have trusted for you in (the) Lord, that you will have no other mind; but the (one) troubling you shall bear the judgement, whoever he may be.

<sup>11</sup>But I, brothers, if I yet preach circumcision, why am I yet being persecut-

ed? Then the scandal of the cross has been annulled. <sup>12</sup>And I would that those subverting you would cut themselves off. <sup>13</sup>For you were called to freedom, brothers, only not freedom for an occasion of the flesh, but through love serve one another. <sup>14</sup>For all the Law is fulfilled in one word, "You shall love your neighbor as yourself." <sup>15</sup>But if you bite and eat up one another, see (that) you be not destroyed by one another. <sup>16</sup>And I say, walk in (the) Spirit, and you shall not fulfill the lust of the flesh. <sup>17</sup>For the flesh lusts against the Spirit and the Spirit against the flesh, and these are contrary to one another in order that what you may not wish (to do), these you do. <sup>18</sup>But if you are being led by (the) Spirit you are not under (the) Law. <sup>19</sup>Now the works of the flesh are manifest which are adultery, fornication, uncleanness, lasciviousness, <sup>20</sup>idolatry, sorcery, hatreds, strifes, jealousies, wraths, factions, dissensions, contentions, <sup>21</sup>envyings, murders, drunkennesses, revellings, and (things) like these; which I tell you before, as also I said before, that those practising such (things) shall not inherit (the) Kingdom of God. <sup>22</sup>But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith, <sup>23</sup>meekness, self-control; against such there is no law. <sup>24</sup>And those of Christ crucified the flesh with the passions and the lusts. <sup>25</sup>If we live in (the) Spirit let us also walk in (the) Spirit. <sup>26</sup>Let us not be vainglorious, provoking one another, envying one another.

**6** Brothers, if a man be taken in some trespass, you the spiritual (ones) restore such a (one) in a spirit of meekness, taking heed to yourself lest you also be tempted. <sup>2</sup>Bear one another's burdens and thus fulfill the Law of Christ. <sup>3</sup>For if anyone thinks (himself) to

be something, he deceives himself, being nothing. <sup>4</sup>But let each prove his own work and then he alone shall have glory for himself and not for the other (one). <sup>5</sup>For each shall bear his own burden.

<sup>6</sup>And let the (one) being instructed in the word share with the (one) teaching in all good (things). <sup>7</sup>Be not deceived, God is not mocked, for whatever a man may sow, this he also shall reap. <sup>8</sup>For the (one) sowing to his own flesh shall from the flesh reap corruption, but the (one) sowing to the Spirit shall of the Spirit reap eternal life. <sup>9</sup>And let us not be faint-hearted doing the good, for fainting not we shall reap in (our) own time. <sup>10</sup>Therefore, then, as we have opportunity let us work the good to all, and especially to those of the household of faith.

<sup>11</sup>See what large letters I write to you with my own hand. <sup>12</sup>As many as wish to make a fair show in (the) flesh, these compel you to be circumcised; only in order that they may not be persecuted for the cross of Christ. <sup>13</sup>For those being circumcised do not themselves keep (the) Law, but they wish you to be circumcised in order that they may glory in your flesh.

<sup>14</sup>But, may it not be (for) me to glory except in the cross of our Lord Jesus Christ, through Whom the world has been crucified to me, and I to the world. <sup>15</sup>For in Christ Jesus neither circumcision has any strength nor uncircumcision, but a new creation. <sup>16</sup>And as many as shall walk by this rule, peace upon them, and mercy even upon the Israel of God.

<sup>17</sup>For the rest, let no one cause me troubles, for I bear in my body the brandmarks of the Lord Jesus.

<sup>18</sup>The grace of our Lord Jesus Christ (be) with your spirit, brothers, Amen.

# *Ephesians*

**1** Paul, an apostle of Jesus Christ through (the) will of God, to the saints who are in Ephesus and (the) faithful in Christ Jesus: **2** Grace to you and peace from God our Father and (the) Lord Jesus Christ.

**3** Blessed (is) the God and Father of our Lord Jesus Christ, who blessed us in every spiritual blessing in the heavenlies in Christ; **4** even as He chose us in Him before (the) foundation of (the) world, for us to be holy and blameless in His presence in love; **5** having foreordained us to the adoption through Jesus Christ to Himself, according to the good pleasure of His will, **6** to (the) praise of (the) glory of His grace, in which He favored us in the (One) who has loved us; **7** in whom we have the redemption through His blood, the forgiveness of trespasses, according to the riches of His grace, **8** which He caused to abound to us in all wisdom and intelligence, **9** having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself **10** for a dispensation of the fullness of time; to bring together in one head all (things) in Christ, both the (things) in Heaven and the (things) upon the earth, in Him, **11** in whom also we were assigned an inheri-

tance, being foreordained according to (the) purpose of the (One) working all things according to the counsel of His will, **12** for us to be (the) praise of His glory, those who had before hoped in Christ; **13** in whom also you having heard the word of truth, the gospel of your salvation, in whom also having believed you were sealed with the Holy Spirit of promise, **14** Who is (the) pledge of our inheritance, to (the) redemption of the peculiar possession to (the) praise of His glory.

**15** Because of this, I also having heard of your faith in the Lord Jesus Christ and love to all the saints, **16** do not stop giving thanks on your behalf, making mention of you in my prayers, **17** that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in (the) knowledge of Him. **18** The eyes of your understanding having been enlightened that you may know what is the hope of His calling, **19** and what (are) the riches of the glory of His inheritance in the saints, and what (is) the exceeding greatness of His power toward us, those believing according to the working of the power of His strength, **20** which He worked in Christ having raised Him from (the)

dead; and sat (Him) at His right (hand) in the heavenlies, <sup>21</sup>far above all rule, and authority, and power, and lordship, and every name being named, not only in this age, but also in the coming (age); <sup>22</sup>and He subjected all (things) under His feet, and gave Him (to be) head over all (things) to the church, <sup>23</sup>which is His body, the fullness of the (One) who fills all (things) in all.

**2** And you being dead in trespasses and sins <sup>2</sup>in which you once walked according to the course of this world, according to the prince of the authority of the air, the spirit now working in the sons of disobedience; <sup>3</sup>in whom we all also once lived in the lusts of our flesh, doing the will of the flesh and of the understandings, and were by nature children of wrath, as also the rest. <sup>4</sup>But God, being rich in mercy, because of His great love (in) which He loved us, <sup>5</sup>even when we were dead in trespasses, (He) made us alive in Christ [by grace you have been saved] <sup>6</sup>and He raised (us) up with (Him) and seated (us) with (Him) in the heavenlies in Christ Jesus, <sup>7</sup>in order that in the coming ages He might show the exceeding riches of His grace in kindness toward us in Christ Jesus. <sup>8</sup>For by grace you have been saved, through faith, and this not of yourselves, (it is) the gift of God <sup>9</sup>not of works lest anyone should glory. <sup>10</sup>For we are His workmanship, created in Christ Jesus unto good works, which God before prepared that we should walk in them.

<sup>11</sup>Therefore, remember that once you (were) nations in (the) flesh, those being called uncircumcision by those being called circumcision in (the) flesh made by hand, <sup>12</sup>that you were in that time without Christ, having been alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you

who were once afar off were made near by the blood of christ. <sup>14</sup>For He is our peace, Who making both one and having broken down the middle wall of partition, <sup>15</sup>having abrogated the hostility in His flesh, the law of commandments in ordinances, in order that He might create the two in Himself unto one new man, making peace; <sup>16</sup>and He might reconcile both in one body to God through the cross, having put to death the hostility in Him. <sup>17</sup>And having come, He preached peace to you, those afar off and to those near <sup>18</sup>because through Him we both have access by one Spirit to the Father. <sup>19</sup>So then, you are no longer strangers and sojourners, but fellow-citizens of the saints and (of the) household of God, <sup>20</sup>being built upon the foundation of the apostles and prophets, Jesus Christ Himself being (the) cornerstone, <sup>21</sup>in whom all the building fitted together grows into a holy temple in (the) Lord, <sup>22</sup>in whom also you are being built together into a dwelling-place of God in (the) Spirit.

**3** For this cause, I Paul, the prisoner of Christ Jesus on behalf of you nations, <sup>2</sup>if indeed you heard the plan of the grace of God which was given to me for you, <sup>3</sup>that according to revelation He made known to me the mystery, even as I wrote before in brief, <sup>4</sup>that reading it by which you are able to perceive my understanding in the mystery of Christ, <sup>5</sup>which was not made known in other generations as it was now revealed to His holy apostles and prophets in (the) Spirit, <sup>6</sup>(that) the nations (are) to be fellow-heirs, and joint-members, and fellow-partners of His promise in Christ, through the gospel, <sup>7</sup>of which I became a minister according to the gift of the grace of God which was given to me according to the working of His power. <sup>8</sup>This grace was given to me, the least of all the saints, to preach among the

nations the gospel of the inscrutable riches of Christ, <sup>9</sup>and to bring to light what (is) the fellowship of the mystery which had been hidden from the ages in the God the (One) who created all (things) through Jesus Christ, <sup>10</sup>in order that now to the rulers and to the authorities in the heavenlies may be known through the church the manifold wisdom of God. <sup>11</sup>according to the eternal purpose which He made in Christ Jesus our Lord, <sup>12</sup>in whom we have boldness and access in confidence through His faith. <sup>13</sup>Therefore, I beg (you) not be faint-hearted in my tribulations on your behalf, which is your glory. <sup>14</sup>For this cause I bow my knees to the Father of our Lord Jesus Christ, <sup>15</sup>from whom every family in Heaven and upon the earth is named, <sup>16</sup>in order that He may give to you according to the riches of His glory, power to be strengthened through His Spirit in the inner man, <sup>17</sup>that Christ may dwell in your hearts through faith, (you) having been rooted and established in love, <sup>18</sup>in order that you may be fully able to grasp with all the saints, what (is) the breadth and length and depth and height <sup>19</sup>and to know the love of Christ surpassing knowledge, in order that you may be filled to all the fullness of God. <sup>20</sup>Now to Him who is able to do exceedingly above what we ask or think, according to the power working in us, <sup>21</sup>glory (be) to Him in the church in Christ Jesus to all the generations of the age of the ages. Amen.

**4** Therefore I exhort you, I the prisoner in (the) Lord, to walk worthily of the calling in which you were called, <sup>2</sup>with all humility and meekness, with longsuffering, bearing with one another in love, <sup>3</sup>striving to keep the unity of the Spirit in the bond of peace.

<sup>4</sup>(There is) one body and one Spirit, even as also you were called in one hope

of your calling; <sup>5</sup>(There is) one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all, who (is) above all, and through all and in all. <sup>7</sup>But to each one of us was given grace according to the measure of the gift of Christ. <sup>8</sup>Therefore He says, "Having ascended to (the) height He led captivity captive and gave gifts to men."

<sup>9</sup>[But He who ascended, what is it except that He also descended first into the lower parts of the earth?] <sup>10</sup>The (One) descending is also the (One) ascending far above all of the heavens in order that He may fill all (things).] <sup>11</sup>And He gave some apostles, and some prophets, and some evangelists and some pastors and teachers <sup>12</sup>for the perfecting of the saints, unto (the) work of the ministry, for building up of the body of Christ <sup>13</sup>until we all may come to the unity of (the) faith and of the knowledge of the Son of God to a full-grown man, to (the) measure of (the) stature of the fullness of Christ, <sup>14</sup>in order that we may no longer be infants being tossed to and fro, and being carried about by every wind of doctrine in the sleight of men to the wiles of deceit; <sup>15</sup>but speaking the truth in love we may grow in all (things) to Him, who is the head, the Christ; <sup>16</sup>from whom all the body is fitted together and knitted together through every aiding joint according to (the) working in (the) measure of each part producing the growth of the body to the building up of itself in love.

<sup>17</sup>Therefore, I say this and testify in (the) Lord, (that) you no longer walk even as also the rest of (the) nations are walking, in (the) vanity of their mind, <sup>18</sup>being darkened in the understanding, and being alienated (from) the life of God through the ignorance which is in them because of the hardness of their heart, <sup>19</sup>who having become insensible, gave themselves over to lasciviousness to (the) working of all uncleanness in

covetousness, <sup>20</sup>but you have not thus learned Christ, <sup>21</sup>if indeed you heard Him and were taught by Him even as (the) truth is in Jesus: <sup>22</sup>you did lay aside the old man according to your former conduct, being corrupted according to the deceitful lusts; <sup>23</sup>and to be renewed in the spirit of your mind; <sup>24</sup>and having put on the new man which according to God was created in righteousness and true holiness. <sup>25</sup>Therefore, having put off falsehood, speak truth each with his neighbor, because we are members of one another. <sup>26</sup>Be angry but do not sin; do not let the sun go down on your wrath, <sup>27</sup>neither give place to the Devil. <sup>28</sup>The (one) stealing, let him steal no more, but rather let him labor, working what (is) good with the hands, in order that he may have (something) to share with the (one) who has need. <sup>29</sup>Do not let every corrupt word proceed out of your mouth, but if any (word) (is) good to edification according to need, in order that it may give grace to those who hear. <sup>30</sup>And do not grieve the Holy Spirit of God, by Whom you were sealed to (the) day of redemption. <sup>31</sup>Let all bitterness, and wrath, and anger, and tumult, and blasphemy be removed from you with all malice, <sup>32</sup>and be kind to one another, tender-hearted, forgiving yourselves even as also God in Christ forgave you.

**5** Therefore be imitations of God as beloved children, <sup>2</sup>and walk in love even as Christ also loved us and gave Himself on our behalf, an offering and a sacrifice to God for a sweet-smelling odor.

<sup>3</sup>But fornication, and all uncleanness or covetousness, let it not be named among you as becoming to saints; <sup>4</sup>and indecency, and foolish speaking, or jesting which (things) (are) not becoming, but rather give thanks. <sup>5</sup>For you are knowing this, that every fornicator, or

unclean person, or covetous person, who is an idolater, has no inheritance in the Kingdom of Christ and of God. <sup>6</sup>Let no one deceive you with empty words; for because of these (things) the wrath of God comes upon the sons of disobedience. <sup>7</sup>Therefore do not be partakers with them, <sup>8</sup>for once you were darkness, but now (you are) light in (the) Lord; walk as children of light, [<sup>9</sup>for the fruit of the Spirit (is) in all goodness, and righteousness and truth,] <sup>10</sup>proving what is well-pleasing to the Lord; <sup>11</sup>and do not be partakers with the unfruitful works of darkness, but rather even reprove (them); <sup>12</sup>for the (things) being done in secret by them, it is a shame to speak. <sup>13</sup>But all (things) being exposed by the light are manifested; for everything being manifested is light. <sup>14</sup>Wherefore He says, "Awake, sleeping (one), and arise from the dead, and Christ shall give you light." <sup>15</sup>Therefore see exactly how you walk, not as unwise, but as wise, <sup>16</sup>redeeming the time because the days are evil. <sup>17</sup>Because of this, do not be unwise, but understanding what the will of (the) Lord (is). <sup>18</sup>And do not be drunk with wine, in which is debauchery, but be filled with the Spirit, <sup>19</sup>speaking with yourselves in psalms and hymns and spiritual songs, singing and giving praise in your heart to the Lord; <sup>20</sup>always giving thanks on behalf of all to God, even (the) Father in the name of our Lord Jesus Christ, <sup>21</sup>submitting yourselves to one another in fear of God.

<sup>22</sup>Wives submit yourselves to (your) own husbands as to the Lord, <sup>23</sup>because the husband is head of the wife as Christ (is) also the head of the church, and He is Savior of the body. <sup>24</sup>But as the church is subject to Christ, so also the wives (are) to their own husbands in everything. <sup>25</sup>Husbands, love your own wives as Christ also loved the church and gave Himself on her behalf, <sup>26</sup>in



order that He might sanctify her, having cleansed (her) with the washing of the water by the word, <sup>27</sup>in order that He might present her to Himself the glorious church, not having spot or wrinkle or any such (things), but in order that she may be holy and blameless. <sup>28</sup>Thus husbands ought to love their own wives as their own bodies. The (one) who loves his own wife loves himself. <sup>29</sup>For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord also the church. <sup>30</sup>Because we are members of His body, of His flesh, and of His bones. <sup>31</sup>"On account of this a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh." <sup>32</sup>This is a great mystery, but I speak regarding Christ and regarding the church. <sup>33</sup>However, also you, one by one, let each so love his own wife as himself, and the wife, in order that she may fear the husband.

**6** Children, obey your parents in (the) Lord, for this is right. <sup>2</sup>Honor your father and mother, [which is (the) first commandment with a promise], <sup>3</sup>in order that it may be well with you, and you may be a long time upon the earth. <sup>4</sup>and fathers, do not provoke your children, but bring them up in (the) discipline and admonition of (the) Lord.

<sup>5</sup>Slaves, obey (your) masters according to (the) flesh, with fear and trembling, in sincerity of your heart, as to Christ; <sup>6</sup>not according to eye-service as men-pleasers, but as slaves of Christ, doing the will of God from (the) soul, <sup>7</sup>with kindness serving as slaves to the Lord, and not to men, <sup>8</sup>each one knowing that whatever good he may have done, this he shall receive from the Lord, whether (he is) slave or free. <sup>9</sup>And masters, you do the same (things) toward them, leaving off harsh language, knowing that your Lord and

theirs is in Heaven, and there is no respect of persons with Him.

<sup>10</sup>As to the rest, my brothers, be strong in (the) Lord, and in the power of His strength. <sup>11</sup>Put on the complete armor of God, so as to be able to stand against the wiles of (the) Devil; <sup>12</sup>because it is not for us to wrestle against flesh and blood, but against principalities, against authorities, against the world powers of the darkness of this age, against the spiritual (powers) of evil in the heavenlies.

<sup>13</sup>Because of this, take up the complete armor of God, in order that you may be able to resist in the evil day, having worked out all to stand. <sup>14</sup>Therefore stand, having your loins girded about with truth, and having put on the breastplate of righteousness, <sup>15</sup>having your own feet shod with (the) preparation of the gospel of peace; <sup>16</sup>above all, having taken up the shield of faith, by which you shall be able to quench all the fiery darts of the evil (one). <sup>17</sup>And take the helmet of salvation, and the sword of the Spirit, which is (the) word of God; <sup>18</sup>through all prayer and supplication, praying in every season in (the) Spirit and watching to this same (thing) in all perseverance and supplication concerning all the saints; <sup>19</sup>and on my behalf, in order that utterance may be given to me in (the) opening of my mouth in boldness to make known the mystery of the gospel, <sup>20</sup>on behalf of which I am an ambassador in a chain, in order that in it I may speak boldly as it is necessary for me to speak.

<sup>21</sup>But in order that you may also know the (things) concerning me, what I am doing, Tychicus the beloved brother and faithful servant in (the) Lord shall make all (things) known to you, <sup>22</sup>whom I sent to you for this same (thing), in order that you may know the (things) concerning us, and he may comfort your hearts.

<sup>23</sup>Peace to the brothers, and love with

faith from God (the) Father and (the) who love our Lord Jesus Christ in sin-  
Lord Jesus Christ. <sup>24</sup>Grace with all those cerity. Amen.

# *Philippians*

**1** Paul and Timothy, slaves of Jesus Christ to all the saints in Christ Jesus who are in Philippi, with the overseers and deacons: <sup>2</sup>grace to you and peace from God our Father and (the) Lord Jesus Christ.

<sup>3</sup>I give thanks to my God upon every remembrance of you, <sup>4</sup>always in my every prayer on behalf of you all, making supplication with joy <sup>5</sup>for your fellowship in the gospel, from (the) first day until now, <sup>6</sup>having been persuaded of this same (thing), that He who began a good work in you will complete (it) until (the) day of Jesus Christ; <sup>7</sup>just as it is righteous for me to think this on behalf of you all because you have me in your heart, you are all sharers of my grace, both in my bonds and the defense and confirmation of the gospel. <sup>8</sup>For God is my witness how I long for you all in the compassion of Jesus Christ. <sup>9</sup>And I pray this in order that your love may abound yet more and more in knowledge and all understanding, <sup>10</sup>that you approve the (things) that differ in order that you may be spotless and blameless for (the) day of Christ, <sup>11</sup>being filled with fruits of righteousness which (are) through Jesus Christ to (the) glory and praise of God.

<sup>12</sup>But I wish you to know, brothers, that the things concerning me have rather come to pass for the progress of the gospel, <sup>13</sup>so that my bonds have become known in Christ in all the praetorian guard, and to all the rest, <sup>14</sup>and the most of the brothers in (the) Lord are confident in my bonds to more abundantly dare to speak the word without fear. <sup>15</sup>Some, indeed, are preaching Christ even through envy and strife, and some also through goodwill. <sup>16</sup>Some indeed out of contentions are preaching Christ, not sincerely, thinking to add tribulation to my bonds. <sup>17</sup>But some out of love, knowing that I am set for (the) defense of the gospel. <sup>18</sup>For what? However, in every way, whether in pretense, whether in truth, Christ is preached, and in this I rejoice; but I also I shall rejoice; <sup>19</sup>for I know that this shall happen to me to salvation through your supplication and supply of the Spirit of Jesus Christ, <sup>20</sup>according to my earnest expectation and hope, that in nothing I shall be ashamed, but in all boldness as always, even now Christ shall be magnified in my body, or whether through life, whether through death. <sup>21</sup>For to me to live (is) Christ, and to die (is) gain; <sup>22</sup>but if I live in (the)

flesh, this (is) to me fruit of (my) labor; and what I shall choose I do not know. <sup>23</sup>For I am in a dilemma between the two, having the desire to depart and to be with Christ (which is) rather much better; <sup>24</sup>but to remain in the flesh (is) necessary because of you. <sup>25</sup>And being persuaded of this, I know that I will remain and will continue with you all for your progress and joy of faith, <sup>26</sup>in order that your glory may abound in Christ Jesus in me because of my coming again to you. <sup>27</sup>Only conduct yourselves worthily of the gospel of Christ, in order that whether having come and having seen you, whether being absent, I shall hear the (things) concerning you, that you stand in one spirit with one soul striving together in the faith of the gospel; <sup>28</sup>and not being frightened in anything by those who oppose, which to them indeed is a display of destruction, but to you of salvation and this from God; <sup>29</sup>because it was granted to you on behalf of Christ not only to believe in Him, but also to suffer on His behalf, <sup>30</sup>having the same conflict which you saw in me and now hear in me.

**2** Therefore if (there be) any consolation in Christ, if any comfort of love, if any fellowship of (the) Spirit, if any compassions and mercies, <sup>2</sup>you make full my joy, in order that you may be of the same mind, having the same love, in one accord, being one in mind, <sup>3</sup>(doing) nothing according to strife or vain glory, but in humility of mind considering one another better than themselves, <sup>4</sup>each regarding not their own (things), but each also the other's (things). <sup>5</sup>For let this mind be in you which (was) also in Christ Jesus, <sup>6</sup>who existing in (the) form of God, considered it not robbery to be equal with God; <sup>7</sup>but He emptied Himself, having taken (the) form of a slave, having been born in (the) likeness of men; <sup>8</sup>and having been found in fash-

ion as a man He humbled Himself, having become obedient to death, even (the) death of (the) cross. <sup>9</sup>Wherefore also God highly exalted Him and gave to Him a Name which (is) above every name, <sup>10</sup>in order that at the Name of Jesus every knee should bow, (things) in heaven, and on the earth and under the earth, <sup>11</sup>and every tongue should themselves confess that Jesus Christ (is) Lord to (the) glory of God (the) Father.

<sup>12</sup>So that, my beloved, just as you always obeyed not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, <sup>13</sup>for it is God who is working in you both to will and to do on behalf of (His) good pleasure.

<sup>14</sup>Do all (things) without murmurings and contentions, <sup>15</sup>in order that you may be blameless and sincere, children of God, blameless in (the) midst of a crooked and corrupted generation, among whom you shine as lights in (the) world, <sup>16</sup>holding out (the) word of life to my glorying in (the) day of Christ, that I have not run in vain nor labored in vain. <sup>17</sup>But if also I am poured out on the sacrifice and service of your faith, I rejoice; and I rejoice with you all; <sup>18</sup>and in the same also you rejoice and rejoice with me.

<sup>19</sup>Now I hope in (the) Lord Jesus Christ to send Timothy to you soon, in order that I also may be encouraged, knowing the (things) concerning you.

<sup>20</sup>For I have no one of my mind who genuinely will care for the (things) concerning you. <sup>21</sup>For all seek the (things) of themselves, not the (things) of Christ Jesus. <sup>22</sup>And you know his proof, that as a child to a father he served with me for the gospel. <sup>23</sup>Therefore I hope to send this one at once, as (soon as) I see the (things) concerning me. <sup>24</sup>But I trust in (the) Lord that also I myself shall come soon. <sup>25</sup>But I thought (it) necessary to send to you Epaphroditus, my brother,

and fellow-worker and fellow-soldier, and your messenger and minister of my need; <sup>26</sup>since he was longing for you all, and being sorrowful because you heard that he was sick. <sup>27</sup>For he also was sick, near to death; but God had mercy on him, and not on him only, but also (on) me, in order that I may not have grief upon grief. <sup>28</sup>Therefore I more earnestly sent him, in order that seeing him again you may rejoice, and I may be less grieved. <sup>29</sup>Therefore receive him in (the) Lord with all joy, and hold such in honor, <sup>30</sup>because through the work of Christ he drew near to death, risking (his) life in order that he might fulfill your lack of service to me.

**3** For the rest, my brothers, rejoice in (the) Lord. To write the same (things) to you indeed (is) not troublesome for me, but safe for you.

<sup>2</sup>Watch the dogs; watch the evil workers; watch the mutilation. <sup>3</sup>For we are the circumcision worshipping God in spirit, and glory in Christ Jesus, and have no confidence in (the) flesh. <sup>4</sup>Though I may also have confidence in (the) flesh; if any other thinks to have confidence in (the) flesh, I more: <sup>5</sup>in circumcision (the) eighth day; of (the) race of Israel; (the) tribe of Benjamin; a Hebrew of (the) Hebrews; according to (the) Law, a Pharisee; <sup>6</sup>according to zeal, persecuting the church; according to righteousness in (the) Law, having become blameless. <sup>7</sup>But whatever was gain to me, these I considered loss because of Christ.

<sup>8</sup>But, yea rather, I also consider all to be loss because of the surpassing worth of the knowledge of Christ Jesus, my Lord, because of Whom I suffered loss of all and consider (them) to be refuse in order that I may gain Christ, <sup>9</sup>and be found in Him, not having my own righteousness which (is) of (the) Law, but (that) which (is) through (the) faith of

Christ, the righteousness of God upon faith, <sup>10</sup>to know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death; <sup>11</sup>if by any means I may attain to the resurrection of the dead.

<sup>12</sup>Not that I already took in hand or already have been perfected, but I follow on, if I also may lay hold for which also I was laid hold by Christ Jesus.

<sup>13</sup>Brothers, I do not consider myself to have laid hold, but one (thing) (I do), forgetting the (things) behind, and reaching out to the (things) before, <sup>14</sup>I press toward the mark for the prize of the high calling of God in Christ Jesus. <sup>15</sup>Therefore as many as (are) perfect, let us have this mind; and if you have any other mind, God shall also reveal this to you.

<sup>16</sup>Nevertheless, to what we progressed, let us walk by the same rule, and (be) of the same mind. <sup>17</sup>Be imitators together of me, brothers, and note those walking thus, even as you have us (as) a pattern;

<sup>18</sup>For many are walking, [of whom I oftentimes told you and now I also say weeping], (they are) the enemies of the cross of Christ; <sup>19</sup>whose end (is) destruction, whose god (is) the belly, and glory in their shame, who are setting their minds on earthly (things). <sup>20</sup>For our citizenship is in Heaven, from which we are also looking for a Savior, (the) Lord Jesus Christ, <sup>21</sup>who shall remodel the body of our humiliation, that it be conformed to the body of His glory, according to the working of His power, even to subject all (things) to Himself.

**4** Therefore, my beloved and longed for brothers, my joy and crown, so stand in (the) Lord, beloved. <sup>2</sup>I entreat Euodia, and I entreat Syntyche to be of the same mind in (the) Lord. <sup>3</sup>And I also ask you, true yoke-fellow, help them who labored with me in the gospel; and

with Clement and the rest of my fellow-workers, whose names (are) written in (the) book of life.

<sup>4</sup>Rejoice in (the) Lord always; again I say rejoice. <sup>5</sup>Let your gentleness be known to all men. The Lord (is) near. <sup>6</sup>Be anxious (in) nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God; <sup>7</sup>and the peace of God which passes all understanding shall guard your hearts and your minds in Christ Jesus. <sup>8</sup>For the rest, brothers, whatever is true, whatever (is) honorable, whatever (is) just, whatever (is) pure, whatever (is) lovely, whatever (is) commendable, if (there be) any virtue, and if any praise, think on these (things). <sup>9</sup>And what you learned and received and heard and saw in me these do; and the God of peace shall be with you.

<sup>10</sup>But I rejoiced in (the) Lord greatly because now at last you revived (your) thinking of me, upon which you were also thinking, but you were lacking opportunity. <sup>11</sup>Not because I speak according to want; for I learned in whatever state I am in to be content. <sup>12</sup>I know both to be humbled, and I know to abound. In everything and all (things), I

am instructed both to be filled, and to hunger, both to abound, and to be in want. <sup>13</sup>I am able (to do) all (things) through Christ who strengthens me. <sup>14</sup>Nevertheless, you did well, joining with me in my tribulations.

<sup>15</sup>And you know, even you, Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church shared with me in regard to giving and receiving, except you only <sup>16</sup>because also in Thessalonica you sent once and twice for my need. <sup>17</sup>Not that I seek the gift, but I seek the fruit abounding to your account. But I have all (things) and abound.

<sup>18</sup>I have been filled, having received from Epaphroditus the (things) from you, an odor of sweet smell, an acceptable sacrifice, well-pleasing to God. <sup>19</sup>And my God shall fill all your need according to His riches in glory in Christ Jesus. <sup>20</sup>Now glory be to our God and Father to the ages of the ages. Amen.

<sup>21</sup>Greet every saint in Christ Jesus. The brothers with me greet you. <sup>22</sup>All the saints greet you, but most of all those of Caesar's household.

<sup>23</sup>The grace of our Lord Jesus Christ (be) with you all. Amen.

# Colossians

**1** Paul, an apostle of Jesus Christ through the will of God, and Timothy the brother, **2**to the saints and faithful brothers in Christ in Colosse: Grace to you and peace from God our Father and (the) Lord Jesus Christ.

**3**We give thanks to God and Father of our Lord Jesus Christ, always praying concerning you, **4**having heard of your faith in Christ Jesus, and the love which (you have) to all the saints, **5**through the hope which is being laid up for you in Heaven; which you heard before in the word of the truth of the gospel, **6**coming to you, even as also in all the world, and is bearing fruit, even as also among you, from the day in which you heard and knew the grace of God in truth; **7**even as also you learned from Epaphras our beloved fellow-slave, who is a faithful servant of Christ for you, **8**who also having made known to us your love in (the) Spirit.

**9**And because of this, we, from the day in which we heard, do not cease praying on behalf of you and asking in order that you may be filled (with) the knowledge of His will in all wisdom and spiritual understanding, **10**(that) you walk worthily of the Lord to all pleasing, bearing fruit in every good work,

and growing into the knowledge of God; **11**being strengthened with all power according to the power of His glory, to all patience and long-suffering with joy; **12**giving thanks to the Father, who qualified us for a part of the inheritance of the saints in light, **13**who rescued us from the authority of darkness, and transferred (us) into the Kingdom of the Son of His love; **14**in Whom we have redemption through His blood, the forgiveness of sins; **15**Who is (the) image of the invisible God, (the) first-born of every creature; **16**because all (things) were created in Him, the (things) in the Heavens and the (things) upon the earth, the visible and the invisible, whether thrones, or dominions, or principalities, or authorities, all have been created through Him and for Him. **17**And He is before all and all have been permanently framed in Him. **18**And He is the head of the body, the church; who is (the) beginning, (the) first born from the dead, in order that He may be pre-eminent in all (things); **20**because all fullness pleased to dwell in Him, and through Him to reconcile all (things) to Himself making peace through the blood of His cross, through Him, whether the (things) upon the earth, or the (things) in the Heavens.

to the Head from Whom all the body through the joints and bands, being invigorated and knit together will grow (with) the growth from God.

<sup>20</sup>If, then, you died with Christ from the standards of the world, why are you subject to statutes as living in (the) world? <sup>21</sup>Do not handle; do not taste; do not touch; <sup>22</sup>[which (things) are all for corruption in using], according to the ordinances and teachings of men, <sup>23</sup>which (things) indeed have a word of wisdom in will-worship and self-abasement and neglecting of (the) body, not in any honor to the gratification of the flesh.

**3** Therefore, if you were raised with Christ, seek the (things) above, where Christ is sitting at (the) right (hand) of God; <sup>2</sup>you mind the (things) above, not the (things) upon the earth; <sup>3</sup>for you died and your life has been hidden with Christ in God. <sup>4</sup>When Christ our life is manifested, then you also shall be manifested with Him in glory.

<sup>5</sup>Therefore put to death your members which (are) upon the earth, fornication, uncleanness, passion, evil lust, and covetousness, which is idolatry; <sup>6</sup>through which is coming the wrath of God on the sons of disobedience; <sup>7</sup>in which you also once walked, when you were living in them. <sup>8</sup>But now, put off also all (these things): anger, wrath, malice, blasphemy, obscene language out of your mouth. <sup>9</sup>Do not lie to one another, having put off the old man with his practices, <sup>10</sup>and having put on the new (man), being renewed in knowledge according to (the) image of the (One) who created him; <sup>11</sup>Where there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave (or) free, but Christ (is) everything and in everything.

<sup>12</sup>Therefore put on as the chosen of God, holy and beloved, compassions of

mercies, kindness, humility, meekness, long-suffering, <sup>13</sup>bearing with one another, and forgiving yourselves, if anyone has a complaint against any; just as also Christ forgave you, so you also (do). <sup>14</sup>And above all these, (put on) love, which is (the) bond of perfectness. <sup>15</sup>And let the peace of God rule in your hearts, to which you also were called in one body, and be thankful. <sup>16</sup>Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing yourselves in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. <sup>17</sup>And all, whatever you may do in word or deed, (do) all in (the) Name of (the) Lord Jesus, giving thanks to the God and Father through Him.

<sup>18</sup>Wives, submit yourselves to (your) own husbands, as is fitting in (the) Lord. <sup>19</sup>Husbands love (your) wives, and do not be bitter against them.

<sup>20</sup>Children obey (your) parents in all (things); for this is well-pleasing to the Lord. <sup>21</sup>Fathers, do not provoke your children, in order that they may not be disheartened. <sup>22</sup>Slaves obey (your) lords according to the flesh, according to all (things), not with eye-service as men-pleasers, but in sincerity of heart, fearing God. <sup>23</sup>And all, whatever you may do, work from the soul, as to the Lord and not to men, <sup>24</sup>knowing that from (the) Lord you shall receive the reward of the inheritance, for you serve the Lord Christ.

<sup>25</sup>But the (one) doing unjustly shall receive back what he did unjustly, and there is no respect of persons.

**4** Lords, give what (is) just and equal to (your) slaves, also knowing that you have a Lord in Heaven.

<sup>2</sup>Continue constantly in prayer, watching in it with thanksgiving, <sup>3</sup>praying for us also at the same time, in order that God may open to us a door of the



<sup>21</sup>And you once being alienated and enemies in the mind by evil works, <sup>22</sup>but now He reconciled in the body of His flesh, through (His) death, to commend you holy and blameless and irreproachable in His presence, <sup>23</sup>if indeed you remain grounded and steadfast in the faith, and not being moved from the hope of the gospel which you heard proclaimed in all the creation under Heaven, of which I Paul, was appointed a minister.

<sup>24</sup>Now (I am) rejoicing in my sufferings on your behalf, and I am completing the (things) lacking of the tribulations of Christ in my flesh on behalf of His body, which is the church, <sup>25</sup>of which I became a minister, according to the stewardship of God given to me for you, to fulfill the word of God, <sup>26</sup>the mystery having been hidden from the ages and from the generations, but now was made known to His saints; <sup>27</sup>to whom God willed to make known what (are) the riches of His glory of this mystery among the nations which is Christ in you the hope of glory <sup>28</sup>which we announce, admonishing every man, and teaching every man in all wisdom, in order that we may commend every man complete in Christ Jesus, <sup>29</sup>for which I also labor, earnestly striving according to His working Who is working in me in power.

**2** I wish you to know I have great anguish concerning you, and those in Laodicea, even as many as have not seen my face in (the) flesh; <sup>2</sup>in order that their hearts may be comforted, being knitted together in love, even to all riches of the full conviction of understanding to (the) knowledge of the mystery and of God even (the) Father and of Christ, <sup>3</sup>in Whom (are) hidden all the treasures of wisdom and knowledge.

<sup>4</sup>And this I say, lest anyone deceive you by persuasive speech. <sup>5</sup>For even if I

depart in the flesh, yet I am with you in the spirit, rejoicing and seeing your order and the steadfastness of your faith in Christ.

<sup>6</sup>Therefore as you received Christ Jesus the Lord, walk in Him, <sup>7</sup>having been rooted and being built up in Him, and being established in the faith just as you were taught, abounding in it in thanksgiving.

<sup>8</sup>Watch lest anyone shall be leading you off through philosophy or vain deceit, according to the tradition of men according to the standards of the world, and not according to Christ. <sup>9</sup>Because in Him dwells all the fullness of the Godhead bodily; <sup>10</sup>and having been perfected, you are in Him, Who is the head of every principality and authority, <sup>11</sup>in Whom you were also circumcised with a circumcision not made by hand in the putting away of the body of the sins of the flesh in the circumcision of Christ; <sup>12</sup>having been buried with Him in baptism in Whom also you were raised with (Him) through faith of the working of God who raised Him from the dead. <sup>13</sup>And you, being dead in the trespasses and the uncircumcision of your flesh He made you alive with Him, having forgiven us all (our) trespasses, <sup>14</sup>having blotted out handwriting in statutes against us which were contrary to us; and He has taken it out of the midst, nailing it to the cross; <sup>15</sup>having renounced the principalities and the authorities, He made a show of them publicly, triumphing (over) them in it.

<sup>16</sup>Therefore do not let anyone judge you in eating or in drinking, or in respect of a feast, or a new moon, or of sabbaths, <sup>17</sup>which is a shadow of coming (things); but the body (is) of Christ. <sup>18</sup>Let no one disqualify you, insisting in self-abasement and worship of angels, stepping into (things) which he has not seen, without reason being puffed up by his fleshly mind, <sup>19</sup>and not holding fast

word to speak the mystery of Christ, by which I also have been bound, <sup>4</sup>in order that I make it manifest to speak as it is necessary (for) me. <sup>5</sup>Walk in wisdom in respect to those outside, redeeming the time. <sup>6</sup>(Let) your word (be) with grace at all times, seasoned with salt, to know how it is necessary (for) you to answer each one. <sup>7</sup>Tychicus, the beloved brother and faithful servant, and fellow-slave in (the) Lord shall make known to you the (things) about me, <sup>8</sup>whom I sent to you for this same (purpose) in order that he may know the (things) concerning us, and he may comfort your hearts <sup>9</sup>with Onesimus the faithful and beloved brother who is of you. They shall make known to you all the (things) here.

<sup>10</sup>Aristarchus my fellow-prisoner greets you, and Mark the nephew of Barnabas, concerning whom you received commands, [if he comes to you receive him], <sup>11</sup>and Jesus called Justus, who are of the circumcision.

These (are the) only fellow-workers for the Kingdom of God who were a comfort to me. <sup>12</sup>Epaphras greets you who (is) of you, a slave of Christ, always striving on your behalf in prayers, in order that you may stand complete and perfected in every will of God. <sup>13</sup>For I bear witness to him, that he has much zeal on your behalf and those in Laodicea, and those in Hierapolis. <sup>14</sup>Luke the beloved physician greets you, and Demus. <sup>15</sup>Greet the brothers in Laodicea, and Nymphas, and the church in his house. <sup>16</sup>And when this letter is read among you, bring (it) to pass in order that it also be read in the church of Laodicea; and in order that you also read the one of Laodicea. <sup>17</sup>And say to Archippus, take heed (to) the ministry which you received in (the) Lord, in order that you may fulfill it.

<sup>18</sup>The salutation of Paul by my hand. Remember my bonds. Grace (be) with you. Amen.

# *I Thessalonians*

**1** Paul and Silvanus and Timothy to the church of (the) Thessalonians in God (the) Father and (the) Lord Jesus Christ: Grace and peace to you from God our Father and (the) Lord Jesus Christ.

<sup>2</sup>We give thanks to God at all times concerning all of you, making mention of you in our prayers, <sup>3</sup>without ceasing remembering your work of faith and labor of love and of patience of hope of our Lord Jesus Christ before our God and Father; <sup>4</sup>knowing, brothers beloved by God, your election. <sup>5</sup>Because our gospel came not to you in word only, but also in power, and in (the) Holy Spirit, and in much conviction, even as you know what we were among you because of you; <sup>6</sup>and you became imitators of us and of the Lord, having received the word in much tribulation with joy of (the) Holy Spirit, <sup>7</sup>so that you became examples to all those believing in Macedonia and Achaia. <sup>8</sup>For from you the word of the Lord sounded not only in Macedonia and Achaia, but also in every place your faith toward God has gone out, so that we have no need to speak anything. <sup>9</sup>For they themselves are reporting what kind of reception

we have in respect to you, and how you turned to God from the idols to serve (the) living and true God, <sup>10</sup>and to wait for His Son from the Heavens, Whom He raised from (the) dead, Jesus rescuing us from the coming wrath.

**2** For you know yourselves, brothers, our reception to you, that it was not in vain; <sup>2</sup>but even (though) ill-treated and having been outraged, as you know in Philippi, we were bold in our God to speak to you the gospel of God in much contention. <sup>3</sup>For our exhortation (was) not out of deceit, neither out of uncleanness, nor in guile. <sup>4</sup>But even as we have been approved by God to be entrusted (with) the gospel, thus we speak not as pleasing men, but God, Who approves our hearts. <sup>5</sup>For at no time were we with flattering speech, as you know, neither with a pretext of covetousness; God (is) witness; <sup>6</sup>nor seeking glory from men, neither from you nor from others, being able to be a burden as apostles of Christ. <sup>7</sup>But we were gentle in your midst, as a nurse cares for her own children. <sup>8</sup>So having great affection for you, we were pleased to share with you not only the gospel of God, but also our own lives because you have become very dear to us. <sup>9</sup>For you

remember, brothers, our labor and travail, for working night and day, in order not to burden anyone of you we preached to you the gospel of God. <sup>10</sup>You (are) witnesses, also God, how holily and righteously and blamelessly we were to you who believe; <sup>11</sup>even as you know, as (to) each one of you, as a father of his own children, exhorting and consoling you and witnessing for you <sup>12</sup>to walk worthily of God the (One) calling you into His own Kingdom and glory. <sup>13</sup>And because of this we give thanks to God without ceasing, because having received (the) word of hearing from us, you welcomed (it as) of God (and) not (as) a word of men, but even as it is truly a word of God, which also works in you those believing. <sup>14</sup>For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus; because you also suffered the same (things) by your own countrymen as they also suffered by the Jews <sup>15</sup>who both killed the Lord Jesus and (His) prophets and persecuting us and not pleasing God, and (were) contrary to all men, <sup>16</sup>forbidding us to speak to the nations that they may be saved, in order to fill up their sins always; but wrath has come upon them (to) the end.

<sup>17</sup>But, brothers, having been separated from you for an hour's time, in person, not in heart, we much more hastened to see your face with much desire.

<sup>18</sup>Therefore, we wished to come to you, I indeed, Paul, both once and twice, but Satan prevented us. <sup>19</sup>For what (is) our hope, or joy, or crown of boasting, or (is it) not also you before our Lord Jesus Christ at his coming. <sup>20</sup>For you are our glory and joy.

**3** Wherefore no longer enduring, we were pleased to be left behind in Athens alone, <sup>2</sup>and we sent Timothy our brother and servant of God, and our fellow worker in the gospel of Christ to

strengthen and to encourage you concerning your faith, <sup>3</sup>(that) no one be perturbed by these tribulations. For you yourselves know that for this we are appointed. <sup>4</sup>For also when we were with you, we told you beforehand that we are about to suffer tribulation, even as you also know it came to pass. <sup>5</sup>Because of this, I also no longer enduring, sent in order to know of your faith, lest by any means the (one) tempting tempted you and our labor came to nought. <sup>6</sup>But recently, Timothy having come to us from you and having brought us the good news of your faith and love, and that you always have good remembrance of us, earnestly desiring to see us, even as we also you; <sup>7</sup>because of this, brothers, we were encouraged in regard to you, in all our tribulation and distress, <sup>8</sup>because we now live if you should stand fast in (the) Lord. <sup>9</sup>For what thanks are we able to repay to God concerning you for all the joy which we rejoice through you before our God, <sup>10</sup>night and day praying beyond measure in order to see your face and to complete the (things) needed in your faith.

<sup>11</sup>And may our God and Father Himself and our Lord Jesus Christ direct our way to you. <sup>12</sup>And may the Lord make you to increase and to abound in love to one another and to all, just as we also to you, <sup>13</sup>in order to strengthen your hearts, unblameable in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

**4** Brothers, for the rest then, we beg and exhort you in (the) Lord Jesus, even as you received from us how it is necessary for you to walk and to please God, in order that you abound more. <sup>2</sup>For you know what entreaties we gave you through our Lord Jesus. <sup>3</sup>For this is God's will, your sanctification, (that) you abstain from fornication, <sup>4</sup>(that) each one of you knew to possess his

own vessel in sanctification and honor, <sup>5</sup>not in passion of lust, even as also the nations not knowing God; <sup>6</sup>not to aggrieve and to wrong in the matter of his brother; because (the) Lord (is the) avenger concerning all these (things), as also we told you before and earnestly declared. <sup>7</sup>For God did not call us to uncleanness, but in sanctification. <sup>8</sup>So then, the (one) rejecting, rejects not man, but God, even the (One) who gives His Holy Spirit to us.

<sup>9</sup>And concerning brotherly love, you have no need (that) I write to you. For you yourselves are taught of God to love one another. <sup>10</sup>For you are also doing it to all the brothers those in all Macedonia; and brothers, we exhort you to abound more, <sup>11</sup>and to earnestly endeavor to be quiet and to do (your) own (things), and to work with your own hands as we commanded you <sup>12</sup>in order that you may walk decently toward those outside and you may have need of nothing.

<sup>13</sup>But I do not wish you to be ignorant, brothers, concerning the (ones) who have fallen asleep in order that you may not be grieving, even as also the rest who have no hope. <sup>14</sup>For if we believe that Jesus died and rose again, so also God through Jesus will bring with Him those having fallen asleep. <sup>15</sup>For we say this to you in (the) word of (the) Lord, that we the living (and) the remaining to the coming of the Lord, shall by no means go before those having fallen asleep; <sup>16</sup>because the Lord Himself shall descend from Heaven with a shout, with the voice of an archangel and with a trumpet of God; and the dead in Christ shall arise first; <sup>17</sup>Then we who (are) living, those remaining shall be carried away together with them in (the) clouds to a meeting of the Lord in (the) air; and thus we shall always be with (the) Lord. <sup>18</sup>So comfort one another with these words.

**5** But concerning the times and the seasons, brothers, you have no need to be written (to), <sup>2</sup>for you yourselves accurately know that (the) day of (the) Lord thus comes as a thief in (the) night. <sup>3</sup>For when they are saying peace and safety, then suddenly destruction comes upon them as the birth-pangs to the (one) having a child; and by no means shall they escape. <sup>4</sup>But you, brothers, are not in darkness, that the day should overtake you as a thief; <sup>5</sup>you are all sons of light and sons of day; we are not of night nor of darkness. <sup>6</sup>Therefore then let us not sleep as also the rest, but let us be awake, and let us be vigilant. <sup>7</sup>For those who sleep sleep (at) night and those who are drunken are drunk (at) night. <sup>8</sup>But we being of (the) day let us be vigilant having clothed ourselves with a breastplate of faith and love, and a helmet (the) hope of salvation. <sup>9</sup>Because God did not appoint us to wrath, but for obtaining salvation through our Lord Jesus Christ <sup>10</sup>who died on our behalf in order that whether we may be awake or we may sleep we may live together with Him. <sup>11</sup>Wherefore comfort one another and build up one another as also you are doing.

<sup>12</sup>But we beg you, brothers, to know those who toil among you and those presiding over you in (the) Lord, and those admonishing you, <sup>13</sup>and to greatly esteem them in love because of their work. Be at peace among yourselves. <sup>14</sup>And we encourage you, brothers, (that) you admonish the disorderly, comfort the faint-hearted, sustain the sick, be patient toward all.

<sup>15</sup>See (that) no one repays evil for evil to anyone, but at all times pursue the good, both to one another and to all. <sup>16</sup>Rejoice at all times. <sup>17</sup>Pray without ceasing. <sup>18</sup>In everything give thanks, for this (is) the will of God in Christ Jesus

toward all. <sup>19</sup>Do not quench the Spirit.  
<sup>20</sup>Do not disregard prophecies.

<sup>21</sup>Test all things, hold to the good.

<sup>22</sup>Abstain from every appearance of evil.

<sup>23</sup>And may the God of peace sanctify you completely, and your whole spirit and body and soul be kept without blame at the coming of our Lord Jesus

Christ. <sup>24</sup>The (One) who calls you (is) faithful Who also will do (it). <sup>25</sup>Brothers pray for us.

<sup>26</sup>Greet all the brothers with a holy kiss. <sup>27</sup>I charge you by the Lord (that this) letter be read to all the holy brothers. <sup>28</sup>The grace of our Lord Jesus Christ (be) with you. Amen.

## *II Thessalonians*

**1** Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and (the) Lord Jesus Christ: **2** Grace to you and peace from God our Father and (the) Lord Jesus Christ.

**3** We are bound to give thanks to God at all times concerning you, brothers, just as it is fitting, because your faith greatly increases and the love of each one of you all grows and grows toward one another; **4** so as for us to boast ourselves in you among the churches of God on behalf of your patience and faith in all your persecutions, and tribulations **5** which you are enduring as proof of the righteous judgment of God, that you be counted worthy of the Kingdom of God, on behalf of which you also suffer; **6** since (it is) just with God to repay those afflicting you (with) affliction, rest with us at the revelation of the Lord Jesus from Heaven with His mighty angels, in flaming fire **8** giving vengeance to those not knowing God, and to those not obeying the gospel of our Lord Jesus Christ, **9** who incur punishment, eternal destruction from the face of the Lord and from the glory of His strength, **10** when He comes to be glorified in His saints and to be adored in all those believing [because our testimo-

ny to you was believed] in that day. **11** For which also we always pray concerning you, in order that our God may count you worthy of (His) call and may fulfill every good pleasure of goodness and work of faith in power, **12** so that the Name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and (the) Lord Jesus Christ.

**2** Now, on behalf of the coming of our Lord Jesus Christ and our being gathered together to Him, we beg you brothers, **2** that you be not quickly shaken in your mind, nor be troubled, neither through spirit, nor through word, nor through letter, as through us, as that the day of Christ has come. **3** By no means let no one deceive you, because (that day shall not be) except the falling away comes first, and the man of sin be revealed, the son of destruction, **4** who is opposing and is exalting himself above all, being called God, or object of worship, so as (for) him to sit as God in the temple of God, proclaiming that he himself is God.

**5** Do you not remember when yet being with you, I told you these (things)? **6** And now you know what is

restraining for him to be revealed in his time. <sup>7</sup>For the mystery of lawlessness (is) already working, only he is restraining now until it comes out of (the) midst. <sup>8</sup>And then the lawless (One) shall be revealed, whom the Lord shall consume by the breath of His mouth; and He shall destroy at the manifestation of His coming; <sup>9</sup>whose coming is according to the working of Satan in every power and signs and lying wonders, <sup>10</sup>and in every deception of unrighteousness in those being destroyed because they did not receive the love of the truth for them to be saved. <sup>11</sup>And because of this God shall send to them a working of error, <sup>12</sup>for them to believe the lie, in order that all may be judged who have not believed the truth, but took pleasure in unrighteousness.

<sup>13</sup>But we are bound to thank God concerning you at all times, brothers beloved by (the) Lord, because from (the) beginning God chose you to salvation in sanctification of (the) Spirit and belief of (the) truth; <sup>14</sup>to the (One) Who called you by our gospel to (the) obtaining of the glory of our Lord Jesus Christ. <sup>15</sup>Therefore then, brothers, stand fast and hold to the teachings which you were taught, whether by word or by our letter. <sup>16</sup>And may our Lord Jesus Christ Himself, and our God and Father who loved us and gave (us) eternal comfort and good hope in grace; <sup>17</sup>may He comfort your hearts and strengthen you in every good word and work.

**3** As to the rest, brothers, pray concerning us, in order that the word of the Lord may rapidly advance and be magnified, just as also with you <sup>2</sup>and in order that we may be rescued from wicked and evil men, for faith (is) not of all. <sup>3</sup>But the Lord is faithful, who shall s

trenghen you and shall guard (you) from evil. <sup>4</sup>And we are confident in (the) Lord concerning you, that what we command, you are both doing and shall do. <sup>5</sup>And may the Lord direct your hearts into the love of God and into the patience of Christ.

<sup>6</sup>But we command you, brothers, in (the) Name of our Lord Jesus Christ (that) you withdraw from every brother walking disorderly and not according to the teaching which he received from us. <sup>7</sup>For you yourselves know how it is necessary to imitate us, because we were not disorderly among you; <sup>8</sup>neither did we eat bread with anyone without pay, but in labor and travail, working night and day in order not to burden anyone of you. <sup>9</sup>Not because we do not have authority, but in order that we ourselves may give a pattern to you for (you) to imitate us. <sup>10</sup>For even when we were with you, this we commanded you, that if anyone wishes not to work, do not let him eat. <sup>11</sup>For we are hearing (that) some among you are walking disorderly, not working, but are busybodies. <sup>12</sup>And to such we command and exhort through our Lord Jesus Christ in order that with quietness they work (that) they may eat their own bread. <sup>13</sup>But you, brothers, be not faint-hearted (in) well-doing. <sup>14</sup>And if anyone does not obey our work through the letter, this (one) you note, and do not associate with him, in order that he may be shamed; <sup>15</sup>and do not count (him) as an enemy, but warn (him) as a brother. <sup>16</sup>And may the Lord of peace Himself give you peace through every (thing) and in every way. The Lord (be) with you all.

<sup>17</sup>The greeting of Paul by my hand which is a sign in every letter; thus I write. The grace of our Lord Jesus Christ (be) with you all. Amen.



# *I Timothy*

**1** Paul, an apostle of Jesus Christ according to (the) command of God our Savior, and (the) Lord Jesus Christ, our hope, **2**to Timothy (my) true child in (the) faith: Grace, mercy, peace, from God our Father and Jesus Christ our Lord.

**3**Just as I begged you to remain in Ephesus, while (I) going into Macedonia, in order that you may command some not to teach other (doctrines), **4**neither to give heed to fables and endless genealogies which lay hold of controversies rather than a stewardship of God in faith; **5**but the purpose of the commandment is love out of a pure heart and a good conscience, and sincere faith, **6**which some having erred, turned aside to vain words, **7**wishing to be teachers of the Law, not understanding neither what they say nor concerning what they strongly assert. **8**But we know that the Law (is) good, if anyone uses it lawfully, **9**knowing this, that the Law is not established for a righteous (one), but (the) unlawful and (the) insubordinate, (the) ungodly and sinners, (the) unholy and (the) profane, father-murderers and mother-murderers, men-murderers, fornicators, **10**sodomites, kidnappers, liars, perjurers, and if (there be) any other

(thing) opposing sound teaching, **11**according to the gospel of the glory of the blessed God to which I was entrusted. **12**And I have thanks to the (One) empowering me, our Lord Jesus Christ, because he counted me faithful, putting (me) into the ministry, **13**being before a blasphemer, and persecuter, and wantonly violent; but I received mercy because being ignorant I did (it) in unbelief. **14**But the grace of our Lord was exceedingly abundant with faith and love, which (is) in Christ Jesus. Faithful (is) the word and worthy of all reception, that Christ Jesus came into the world to save sinners of whom I am chief. **16**But because of this I received mercy, in order that in me first Jesus Christ may show forth all long-suffering, for a pattern to those about to believe on Him to eternal life. **17**Now to the King eternal, invisible, immortal, (the) only wise God (be) honor and glory to the ages of the ages. Amen.

**18**This charge I set before you, (my) child Timothy, according to the prophecies which went before in regard to you, in order that you may battle the good campaign by them, **19**having faith and a good conscience; which some having rejected made shipwreck concerning the

faith; <sup>20</sup>which are Hymeneus and Alexander, whom I delivered to Satan that they may be disciplined not to blaspheme.

**2** I exhort therefore first of all, (that) supplications, prayers, intercessions, (and) thanksgivings be made on behalf of all men; <sup>2</sup>for kings and all those being in authority, in order that we may lead a quiet and tranquil life in all godliness and dignity. <sup>3</sup>For this (is) good and acceptable before God our Savior, <sup>4</sup>who wills all men to be saved and to come to a knowledge of truth. <sup>5</sup>For God (is) one, and one mediator between God and men, (the) man Christ Jesus, <sup>6</sup>who gave Himself a ransom on behalf of all, the witness in His own times, <sup>7</sup>to which I was appointed a preacher and an apostle [I speak truth in Christ, I do not lie] a teacher of (the) nations in faith and truth.

<sup>8</sup>Therefore, I desire the men in every place to pray, lifting up holy hands without wrath and doubting. <sup>9</sup>Likewise also (that) the women adorn themselves in decent clothing with modesty and sanity, not with plaiting (of the hair), or gold, or pearls, or expensive clothes; <sup>10</sup>but [what is becoming to women professing godliness] through good works. <sup>11</sup>Let a woman learn in quietness and all submission. <sup>12</sup>And I do not permit a woman to teach, nor to exercise authority (over) a man, but to be quiet. <sup>13</sup>For Adam was formed first, then Eve; <sup>14</sup>and Adam was not deceived; but the woman being thoroughly deceived became in transgression; <sup>15</sup>but she shall be saved through child-bearing, if they remain in faith and love and sanctification with sanity.

**3** Faithful (is) the word: If anyone aspires to (an) overseership, he desires a good work. <sup>2</sup>Therefore it is necessary for the overseer to be beyond reproach, husband of one wife, temper-

ate, of a sound mind, well-ordered, kind to strangers, able to teach, <sup>3</sup>not given to wine, not quarrelsome, not eager for dishonorable gain, but gentle, not contentious, not covetous; <sup>4</sup>ruling well his own house, having (his) children in submission with all dignity. <sup>5</sup>[Now if anyone does not know to rule his own house, how shall he take care of a church of God?] <sup>6</sup>Not a beginner, lest being puffed up he might fall into the judgement of the Devil. <sup>7</sup>And it is necessary for him to have a good witness from those outside, in order that he may not fall (into) censure and snare of the Devil.

<sup>8</sup>Likewise deacons (are to be) honorable, not double-tongued, not given over to much wine, not eager for dishonorable gain, <sup>9</sup>having the mystery of the faith with a pure conscience. <sup>10</sup>And also let these be proved first, then let them serve, being beyond reproach. <sup>11</sup>Likewise (let their) wives (be) honorable, not slanderers, temperate, faithful in all (things). <sup>12</sup>Let deacons be husbands of one wife, ruling well (their) children and (their) own houses. <sup>13</sup>For those having served well earn for themselves a good standing, and much boldness in (the) faith which (is) in Christ Jesus.

<sup>14</sup>These (things) I write to you, hoping to come to you shortly; <sup>15</sup>but if I delay, in order that you may know how it is necessary to behave in (the) house of God, which is (the) church of (the) living God, (the) pillar and foundation of the truth. <sup>16</sup>And without controversy, great is the mystery of godliness; God was manifested in flesh, was justified in Spirit, was seen by angels, was proclaimed among nations, was believed on in (the) world, was taken up in glory.

**4** But the Spirit says expressly, that in subsequent times some shall depart

from the faith, giving themselves over to deceiving spirits and teachings of demons, <sup>2</sup>in hypocrisy speaking lies, their own consciences having been seared, <sup>3</sup>forbidding to marry, (commanding) to abstain from foods which God created for partaking with thanksgiving by the faithful who know the truth. <sup>4</sup>Because every creature of God (is) good, and nothing to be cast away which is received with thanksgiving; <sup>5</sup>for it is sanctified through God's word and prayer. <sup>6</sup>Suggesting yourselves these (things) to the brothers, you shall be a good servant of Jesus Christ, being brought up by the words of the faith and by the good teaching which you have followed. <sup>7</sup>But reject the profane and old-womanist fables; and exercise yourself to godliness. <sup>8</sup>For bodily exercise is profitable for a little, but godliness is profitable to all, having promise of the present life and the coming (life). <sup>9</sup>Faithful (is) the word and worthy of all reception; for unto this we also labor and (are) reproached, <sup>10</sup>because we have hoped on (the) living God who is the Savior of all men, especially of (the) faithful. <sup>11</sup>Command and teach these (things). <sup>12</sup>Let no one despise your youth, but be a pattern of (the) faithful in word, in conduct, in love, in spirit, in faith, in purity. <sup>13</sup>Until I come give heed to reading, to exhortation to teaching, <sup>14</sup>do not neglect the gift in you, which was given to you through prophecy, with laying on of hands of the elders. <sup>15</sup>Be diligent in these (things), in order that your progress may be clear among all. <sup>16</sup>Take heed to yourself, and to teaching; continue in them; for doing this you shall save both yourself and those hearing you.

**5** Do not rebuke an elder, but entreat as a father; younger (men) as brothers; <sup>2</sup>elder women as mothers; younger women as sisters in all purity. <sup>3</sup>Honor

widows who (are) truly widows. <sup>4</sup>And if any widow has children or grandchildren, let them learn first to be godly (in) their own home and to give a recompense to (their) parents; for this is good and acceptable before God. <sup>5</sup>And she who (is) truly a widow, and having been left alone, has hoped in God, and continues in supplications and prayers night and day. <sup>6</sup>But the (one) living in pleasure has died (while) living. <sup>7</sup>And these (things) command in order that they may be beyond reproach. <sup>8</sup>But if anyone does not provide for (his) own, and especially (his own) household, he has denied the faith, and is worse than an unbeliever. <sup>9</sup>Let not a widow be enrolled (who is) less than sixty years (old), having become wife of one man, <sup>10</sup>being witnessed by good works: If she reared children, if she received strangers, if she washed the feet of saints, if she relieved those afflicted, if she followed every good work. <sup>11</sup>But refuse younger widows; for when they are headstrong against Christ, they wish to marry, <sup>12</sup>having judgement because they have set aside (their) first faith; <sup>13</sup>and at the same time they also learn (to be) idle, going around the houses, and not only idle, but tattlers and busybodies, saying (things) not necessary. <sup>14</sup>Therefore, I will, younger women to marry, to rear children, to rule a household, to give no occasion to the adversary for the sake of reproach. <sup>15</sup>For already some have turned aside after Satan.

<sup>16</sup>If any faithful man or faithful woman has widows, let them relieve (them) and not burden the church, in order that it may relieve those who are truly widows.

<sup>17</sup>Let the elders who rule well be considered worthy of double honor, especially those laboring in the word and teaching. <sup>18</sup>For the Scripture says, "You shall not muzzle the ox threshing out the corn," and "The workman is

worthy of his wages.” <sup>19</sup>Do not receive an accusation against an elder except upon two or three witnesses. <sup>20</sup>Those who are sinning, reprove before all, in order that the rest may also have fear. <sup>21</sup>I solemnly charge before God and (the) Lord Jesus Christ and the elect angels, in order that you should guard these (things) without prejudice, doing nothing according to partiality.

<sup>22</sup>Lay hands quickly upon no one, nor share in (the) sins of others. Keep yourself pure. <sup>23</sup>No longer drink water, but use a little wine because of your stomach and your frequent sicknesses. <sup>24</sup>The sins of some men are conspicuous, leading to judgement, and some are also following after (them). <sup>25</sup>Likewise also the good works are conspicuous and otherwise those having (them) cannot be hidden.

**6** As many slaves as are under (the) yoke, let them consider their own masters worthy of all honor, in order that the name and teaching of God may not be blasphemed. <sup>2</sup>And let those having faithful masters not despise (them) because they are brothers, but rather let them serve (them) because those who receive (their) service are faithful and beloved. These (things) teach and exhort. <sup>3</sup>If anyone teaches another doctrine, and does not consent to sound words, those of our Lord Jesus Christ, even the teaching according to godliness, <sup>4</sup>he is puffed up, knowing nothing, but (is) sick concerning questions and contentions, out of which come jealousy, strife, blasphemies, suspicious evils, useless disputations <sup>5</sup>of men having been corrupted in mind and destitute of the truth, thinking (themselves) to be a gain to godliness; withdraw from such. <sup>6</sup>But godliness is great gain with contentment. <sup>7</sup>For we brought nothing into the world; (and it is) manifest that neither are we able to carry anything out.

<sup>8</sup>But having food and clothing, we shall be contented with these. <sup>9</sup>But those planning to be rich, fall into temptation and a snare, and many foolish and hurtful lusts which plunge men into ruin and destruction.

<sup>10</sup>For (the) root of all (kinds) of evil is the love of money; which some earnestly desiring were seduced from the faith, and pierced themselves through with many sorrows. <sup>11</sup>But you, O man of God, flee these (things), and pursue righteousness, godliness, faith, love, patience, meekness. <sup>12</sup>Fight the good fight of faith. Lay hold of eternal life into which also you were called, and confessed the good confession before many witnesses. <sup>13</sup>I charge you before God, who makes all (things) alive, and Christ Jesus, who witnessed before Pontius Pilate a good confession, <sup>14</sup>that you keep the commandment without spot, without reproach, until the appearance of our Lord Jesus Christ, <sup>15</sup>who in His own times shall manifest the blessed and only potentate, the King of Kings and the Lord of Lords, <sup>16</sup>who only has immortality, dwelling in unapproachable light, Whom no man has seen, neither is able to see, to Whom be honor and power eternal. Amen.

<sup>17</sup>To the rich in the present age, charge (them) not to be high minded, nor to hope in (the) uncertainty of riches, but in the living God who gives to us richly all (things) for enjoyment; <sup>18</sup>to do good, to be rich in good works, to be bountiful, generous, <sup>19</sup>treasuring up for themselves a good foundation for the future, in order that they may lay hold of eternal life.

<sup>20</sup>O Timothy, guard that which I committed (to you), turning away from the profane empty babblings and oppositions of knowledge falsely called, <sup>21</sup>which some professing missed the mark concerning the faith. Grace (be) with you. Amen.

## *II Timothy*

**1** Paul, (an) apostle of Jesus Christ through (the) will of God, according to the promise of life which (is) in Christ Jesus, <sup>2</sup>to Timothy (my) beloved child: Grace, mercy, peace from God (the) Father and Christ Jesus our Lord.

<sup>3</sup>I have thanks for God, Whom I serve from (my) forefathers in a pure conscience, as without ceasing I have remembrance concerning you in my prayers night and day, <sup>4</sup>longing to see you, remembering your tears, in order that I may be filled with joy; <sup>5</sup>taking remembrance of the sincere faith in you, which first dwelt in your grandmother Lois, and in your mother Eunice, and I am persuaded that also (dwells) in you. <sup>6</sup>For which cause I remind you to rekindle the gift of God which is in you through the laying on of my hands.

<sup>7</sup>For God has not given to us the spirit of fear, but of power and of love and of a sound mind. <sup>8</sup>Therefore you should not be ashamed of the testimony of our Lord, nor of me His prisoner; but suffer afflictions in the gospel according to (the) power of God; <sup>9</sup>who saved us and called (us) with a holy calling, not according to our works, but according to (His) own purpose and grace, which (was) given us in

Christ Jesus before times eternal, <sup>10</sup>but manifested now through the appearance of our Saviour Jesus Christ, who abolished death, and brought life and immortality to light through the gospel; <sup>11</sup>for which I was appointed a preacher and an apostle, and a teacher of nations.

<sup>12</sup>For which cause I also suffer these (things); but I am not ashamed; for I know in whom I have believed and am persuaded that He is able to keep my commitment unto that day. <sup>13</sup>Have a pattern of sound words which you heard from me, in faith and love which (is) in Christ Jesus. <sup>14</sup>Guard this good trust through (the) Holy Spirit indwelling in us. <sup>15</sup>This you know, that all those in Asia deserted me, of whom is Phygellus and Hermogenes. <sup>16</sup>May the Lord give mercy to the house of Onesiphorus because he refreshed me many times, and he was not ashamed of my chain; <sup>17</sup>but having come to Rome, he eagerly sought and found me. <sup>18</sup>[May the Lord give to him to find mercy from (the) Lord in that day.] And what (things) he ministered in Ephesus you very well know.

**2** Therefore, my child, you yourself be empowered in the grace which (is)

in Christ Jesus. <sup>2</sup>And what (things) you heard from me through many witnesses, these (things) you commit to faithful men, who shall also be competent to teach others. <sup>3</sup>Therefore, you suffer afflictions as a good soldier of Jesus Christ. <sup>4</sup>For no one who is a soldier involves himself in the affairs of life, in order that he might please the (one) who enlisted (him). <sup>5</sup>But if anyone also strives (in the games) he is not crowned except he strives lawfully. <sup>6</sup>It is necessary (for) the husbandman who labors to first partake of the fruits.

<sup>7</sup>Observe what I say, for the Lord gives you understanding in all (things). <sup>8</sup>Remember Jesus Christ who was raised from (the) dead, out of (the) seed of David, according to my gospel, <sup>9</sup>in which I suffer afflictions, even to bonds as an evildoer; but the word of God has not been bound. <sup>10</sup>Because of this I endure all (things) on account of the elect, in order that they may also obtain salvation in Christ Jesus with eternal glory. <sup>11</sup>Faithful (is) the word; for if we died with (Him) we shall also live with (Him).

<sup>12</sup>If we endure, we shall also reign with (Him); if we deny (Him) that One shall deny us. <sup>13</sup>If we are unfaithful that (One) remains faithful; He is not able to deny Himself.

<sup>14</sup>These (things) remind (them of), earnestly declaring before the Lord not to dispute about words to no profit to (the) detriment of those hearing. <sup>15</sup>Be eager to show yourself approved to God, a workman without cause of shame, setting forth truly the word of truth. <sup>16</sup>But avoid profane vain babblings, for they shall increase more in ungodliness, <sup>17</sup>and their word shall eat away as gangrene; of whom is Hymeneus and Philetus, <sup>18</sup>who concerning the truth have missed the mark, saying the resurrection has already passed, and they are overthrowing the faith of some.

<sup>19</sup>Nevertheless, the foundation of God stands sure, having this seal: "The Lord knew those being His" and "Let everyone naming the Name of Christ depart from unrighteousness." <sup>20</sup>Now in a great house there are not only vessels of gold and silver, but also of wood, and of earth, and some to honor, and some to dishonor.

<sup>21</sup>Therefore if anyone thoroughly cleanses himself from these, he shall be a vessel to honor, having been sanctified and profitable to the master, having been prepared to every good work. <sup>22</sup>But youthful lusts, flee, and pursue righteousness, faith, love, peace, with those calling on the Lord out of a pure heart.

<sup>23</sup>But foolish and ignorant questionings reject, knowing that they bring forth contentions. <sup>24</sup>And a slave of (the) Lord ought not to quarrel, but to be gentle to all, able to teach, patient, <sup>25</sup>in meekness instructing those opposing themselves, (lest) perhaps God may give to them repentance to acknowledging of (the) truth, <sup>26</sup>and they should recover out of the snare of the Devil, having been captured by him for the will of that one.

**3** But you know this, that in the last days shall be furious times; <sup>2</sup>for men shall be lovers of self, lovers of money, boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup>without natural affection, irreconcilable, slanderers, intemperate, fierce, not lovers of the good, <sup>4</sup>traitors, rash, puffed up, lovers of pleasure rather than lovers of God, <sup>5</sup>having a form of godliness, but denying the power of it. And from these, turn away.

<sup>6</sup>For out of these are those who entering into houses and leading captive silly women having been piled up with sins, being led by various lusts, <sup>7</sup>always learning and never able to come to (the) knowledge of (the) truth. <sup>8</sup>And who

being like Jannes and Jambres stood against Moses, thus also these stand against the truth, men, (their) mind having been corrupted, worthless concerning the faith. <sup>9</sup>But they shall not progress any more, for their madness shall be manifest to all, as also it was of those. <sup>10</sup>But you have conformed to my teaching, discipline, purpose, faith, longsuffering, love, patience, <sup>11</sup>persecutions, sufferings, which came to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord rescued me out of them all. <sup>12</sup>And also all those wishing to live godly in Christ Jesus shall be persecuted. <sup>13</sup>But evil men and imposters shall increase to the worse, deceiving and being deceived. <sup>14</sup>But you remain in what you learned and were assured of, knowing from whom you learned (them); <sup>15</sup>and that from a babe you have known the Holy Scriptures, which are able to make you wise to salvation through faith which is in Christ Jesus.

<sup>16</sup>All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for discipline in righteousness, <sup>17</sup>in order that the man of God may be complete, completely equipped for every good work.

**4** Therefore I earnestly charge you before God and the Lord Jesus Christ, who is about to judge (the) living and (the) dead according to His appearance and His Kingdom, <sup>2</sup>preach the word; be ready in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching. <sup>3</sup>For a time shall come when they shall not endure sound doctrine; but according to their own lusts, they shall heap to themselves teachers, having itching ears; <sup>4</sup>and indeed they shall turn the ear from the truth, and they shall be turned aside to fables. <sup>5</sup>But you be vigilant in all (things), suffer afflictions, do (the) work

of an evangelist, fulfill your ministry. <sup>6</sup>For I am already being sacrificed, and the time of my departure is at hand. <sup>7</sup>I have fought the good fight; I have finished the race; I have kept the faith. <sup>8</sup>(As for the) rest, there is laid up for me the crown of righteousness, which the Lord the righteous judge shall give to me in that day; but not to me only, but also to all those who love His appearance.

<sup>9</sup>Hasten to come to me shortly. <sup>10</sup>For Demus left (me) behind, having loved the present age, and is gone into Thessalonica; Crescens into Galatia, Titus into Dalmatia. <sup>11</sup>Luke only is with me. Having taken Mark, bring (him) with you, for he is profitable to me for service. <sup>12</sup>But Tychicus I sent to Ephesus. <sup>13</sup>The cloak which I left in Troas with Carpus, bring when you come, and the books, especially the parchments. <sup>14</sup>Alexander the copper-smith did me many evils. The Lord shall give to him according to his works. <sup>15</sup>You also guard (against) him, for he greatly opposed our words. <sup>16</sup>In my first defense, no one stood with me and empowered me, but all left (me) behind. May it not be charged to them. <sup>17</sup>But the Lord stood with me and empowered me, in order that through me the proclamation may be fulfilled, and all the nations may hear; and I was rescued out of (the) mouth of the lion. <sup>18</sup>And the Lord shall rescue me from every evil work, and shall save (me) for His heavenly kingdom; to whom (be) glory to the ages of the ages. Amen.

<sup>19</sup>Greet Priscilla and Aquila, and the house of Onesiphorus. <sup>20</sup>Erastus remained in Corinth, but I left Trophimus sick in Miletus. <sup>21</sup>Hasten to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brothers greet you. <sup>22</sup>The Lord Jesus Christ (be) with your spirit. Grace (be) with you. Amen.

# Titus

**1** Paul, a slave of God and an apostle of Jesus Christ according to (the) faith of (the) elect of God, and acknowledging of (the) truth which (is) according to godliness, <sup>2</sup>on hope of eternal life which God who cannot lie promised before times eternal, <sup>3</sup>but was manifest in His own times in (the) proclamation of His word, which I was entrusted (with) according to (the) command of God our Savior: <sup>4</sup>to Titus (my) true child according to (the) common faith; grace, mercy, peace from God (the) Father, and (the) Lord Jesus Christ our Savior.

<sup>5</sup>For this cause I left you in Crete, in order that you may set in order the (things) deficient, and may appoint elders in every city, as I charged you; <sup>6</sup>if anyone is blameless, husband of one wife, having faithful children, not in accusation of debauchery or insubordinate; <sup>7</sup>for it is necessary for the overseer to be blameless as a steward of God, not arrogant, not prone to anger, not given to wine, not quarrelsome, not greedy of dishonorable gain, <sup>8</sup>but friendly to strangers, a lover of good, sound in mind, just, holy, master of self, <sup>9</sup>holding firmly according to the teaching of the faithful word, in order that he may be able both to exhort in sound teaching

and to convict those contradicting. <sup>10</sup>For there are indeed many insubordinate, vain talkers, deceivers, especially those of (the) circumcision, <sup>11</sup>whom it is necessary to put to silence, who pervert whole households, teaching what (is) not necessary for the cause of dishonorable gain. <sup>12</sup>One of them, a prophet of their own said, "Cretans (are) always liars, evil beasts, idle gluttons." <sup>13</sup>This testimony is true; for which cause, rebuke them sharply, in order that they may be sound in the faith, <sup>14</sup>not giving heed to Jewish fables and commandments of men, having turned away from the truth. <sup>15</sup>Indeed all (things are) pure to the pure; but to those having been defiled and unbelieving nothing (is) pure, but even their mind and conscience has been defiled. <sup>16</sup>They profess to know God, but in works they deny (Him), being detestable and disobedient, and to every good work, reprobate.

**2** But speak what (is) fitting sound doctrine: <sup>2</sup>older men to be circumspect, serious, discreet, sound in the faith, in love, in patience; <sup>3</sup>likewise the older women reverent in behavior, not slanderers, not having been enslaved to



much wine, teaching the good, <sup>4</sup>in order that they may train the young women to be lovers of husbands, lovers of children, <sup>5</sup>discreet, chaste, domesticated, good, being submissive to their own husbands, in order that the word of God may not be blasphemed. <sup>6</sup>Likewise exhort the younger (men) to be discreet; <sup>7</sup>concerning all (things) showing yourself a pattern of good works; in teaching, in purity, dignity, incorruption, <sup>8</sup>sound speech, which cannot be condemned, in order that he who opposes may be ashamed, having nothing evil to say concerning you. <sup>9</sup>(Bid) slaves to be submissive to their own masters, to be well-pleasing in all (things), not contradicting, <sup>10</sup>not purloining, but in all faith showing the good, in order that they may adorn the teaching of God our Savior in all (things). <sup>11</sup>For the grace of God for salvation has appeared to all men, <sup>12</sup>instructing us that having denied ungodliness and worldly lusts, we should live discreetly, and righteously, and godly in the present age, <sup>13</sup>looking for the blessed hope and appearance of the glory of our great God and Savior Jesus Christ, <sup>14</sup>who gave Himself on our behalf in order that He may redeem us from all iniquity, and may purify to Himself a special people, zealous of good works. <sup>15</sup>These (things) speak, and exhort and rebuke with all authority. Let no one despise you.

**3** Remind them to be submissive to rulers and authorities, to obey (them), to be prepared to every good work, <sup>2</sup>to blaspheme no one, not to be contentious, gentle, showing meekness

to all men. <sup>3</sup>For we once were also foolish, disobedient, led astray, being enslaved to lusts and various pleasures, living in malice and envy, hateful, hating one another. <sup>4</sup>But when the goodness and love of our Savior God to man appeared, <sup>5</sup>not out of works of righteousness which we did, but according to His mercy He saved us through (the) washing of regeneration and renewal of (the) Holy Spirit; <sup>6</sup>which He poured out upon us richly through Jesus Christ our Savior, in order <sup>7</sup>that having been justified by the grace of That (One), we may become heirs according to (the) hope of eternal life. <sup>8</sup>Faithful (is) the word, and I wish you to strongly assert these (things), in order that those who have believed in God may be careful to maintain good works. These (things) are good and profitable to men. <sup>9</sup>But foolish questionings, and genealogies, and strife, and contentions of (the) Law, avoid; for they are unprofitable and vain. <sup>10</sup>After the first and second warning refuse a man who causes factions, <sup>11</sup>knowing that such a one is perverted, and sins, being self-condemned.

<sup>12</sup>When I will send Artemas or Tychicus to you, hasten to come to me at Nicopolis; for there I have determined to spend the winter. <sup>13</sup>Eagerly send forth Zenas the lawyer and Apollos, in order that they may lack nothing. <sup>14</sup>And also let our (people) learn to maintain good works for necessary needs, in order that they may not be unfruitful.

<sup>15</sup>All those with me greet you. Greet those who love us in (the) faith. Grace (be) with you all. Amen.

# *Philemon*

**1** Paul a prisoner of Christ Jesus and, Timothy, the brother, to the beloved Philemon and our fellow-worker, <sup>2</sup>and to the beloved Apphia, and to Archippus our fellow-soldier, and to the church in your house:

<sup>3</sup>Grace to you and peace from God our Father and (the) Lord Jesus Christ.

<sup>4</sup>I thank my God, always making mention of you in my prayers, <sup>5</sup>hearing of your love and faith which you have toward the Lord Jesus, and toward all the saints, <sup>6</sup>so that the fellowship of your faith may be effectual in (the) knowledge of every good (thing) in you for Christ Jesus. <sup>7</sup>For we have much joy and consolation over your love because that the compassions of the saints have been refreshed through you, brother.

<sup>8</sup>Therefore, having much boldness in Christ to charge you what (is) proper, <sup>9</sup>because of love I rather appeal, being such a one as Paul (the) aged, and now also a prisoner of Jesus Christ. <sup>10</sup>I appeal to you concerning my child whom I begat in my bonds, Onesimus, <sup>11</sup>who once (was) useless to you, but now useful to you and to me, <sup>12</sup>whom I sent back to you, even him, receive. This is my compassions, <sup>13</sup>whom I was planning to retain with myself, in order that on your

behalf he may minister to me in the bonds of the gospel. <sup>14</sup>But without your consent I wished to do nothing, in order that your good may not be as according to necessity, but according to volition. <sup>15</sup>For perhaps because of this he was separated (from you) for a time, in order that you may have him eternally; <sup>16</sup>no longer as a slave, but much more than a slave, a beloved brother; especially to me, but how much more to you, both in (the) flesh and in (the) Lord. <sup>17</sup>If then you have me (as) a partner, receive him as me.

<sup>18</sup>And if he wronged you (in) any way or owes, charge this to me. <sup>19</sup>I, Paul, wrote with my hand, I will repay in order that I may not say to you, that also you yourself owe me. <sup>20</sup>Yes, brother, I have joy of you in (the) Lord. Refresh my compassions in (the) Lord.

<sup>21</sup>Being persuaded of your obedience, I wrote to you, knowing that also you will do above what I say. <sup>22</sup>And with this also prepare for me a lodging. For I hope that through your prayers I shall be granted to you.

<sup>23</sup>Epaphras my fellow-captive in Christ Jesus, <sup>24</sup>(and) Mark, Aristarchus, Demas, Luke, my fellow-workers, greet you. <sup>25</sup>The grace of our Lord Jesus Christ (be) with your spirit. Amen.

# Hebrews

**1** In many parts and various ways of old God having spoken to the fathers in the prophets, <sup>2</sup>in these last days spoke to us in (His) Son, whom He appointed heir of all (things), through Whom He also made the ages; <sup>3</sup>who being (the) effulgence of (His) glory, and (the) exact expression of His essence, and upholding all (things) by the word of His power, having made by Himself purification of our sins, sat down on (the) right hand of the Majesty on high, <sup>4</sup>having become so much better than the angels, inasmuch as He inherited a more excellent name above them. <sup>5</sup>For to which of the angels did He ever say, “You are My Son; today I have begotten You?” <sup>6</sup>And again, “I will be to Him a Father, and He shall be to Me a Son?” And again when He brought the Firstborn into the habitable world, He says, “And let all (the) angels of God worship Him.” <sup>7</sup>And in regard to the angels, He says, “He is making His angels spirits, and His ministers a flame of fire.”

<sup>8</sup>But in regard to the Son, “Your throne O God (is) to the ages of the ages, (the) scepter of righteousness (is) the scepter of Your Kingdom. <sup>9</sup>You loved righteousness and hated lawlessness;

therefore, God Your God, anointed you with the oil of gladness above Your companions.” <sup>10</sup>And “You, O Lord, from (the) beginning founded the earth, and the heavens are the works of Your hands; <sup>11</sup>They shall perish, but You shall remain, and they shall all become old as a garment, <sup>12</sup>and as a covering You shall roll them up, and they shall be changed; but You are the same, and Your years shall not fail.” <sup>13</sup>But to which of the angels did He ever say, “Sit on My right hand until I place Your enemies, (as) a footstool of Your feet”? <sup>14</sup>Are they not all ministering spirits, being sent forth to service because of those about to inherit salvation?

**2** Because of this, it is necessary (for) us to more earnestly take heed to the (things) heard, lest at any time we fall off from the faith. <sup>2</sup>For if the word spoken by angels was steadfast, and every transgression and disobedience received just punishment, <sup>3</sup>how shall we escape neglecting so great a salvation, which (we) having received at the first, was spoken by the Lord and confirmed to us by those hearing (it), <sup>4</sup>God bearing witness with (them) both by signs and wonders, and various powers, and gifts of

(the) Holy Spirit, according to the will of God.

<sup>5</sup>For He did not subject the coming world to angels, concerning which we speak; <sup>6</sup>but one earnestly declared in some place, saying, "What is man that You are mindful of him or (the) Son of Man that You visit Him? <sup>7</sup>You made Him for a little (while) lower than the angels; You crowned Him with glory and honor, and You set Him over the works of Your hands; <sup>8</sup>You subjected all (things) under His feet. For in subjecting all (things) to Him, He left nothing not subjected to Him. But now not yet do we see all (things) subjected to Him; <sup>9</sup>but we see Jesus, who for a little (while) (was) made lower than the angels, crowned with glory and honor, because of the suffering of death, so that by (the) grace of God He might taste death on behalf of each. <sup>10</sup>For it was fitting to Him by Whom (are) all (things) in bringing many sons to glory, to perfect the author of their salvation through sufferings. <sup>11</sup>For both He sanctifying, and the (ones) being sanctified (are) all of one; for which cause He is not ashamed to call them brothers, <sup>12</sup>saying, "I will announce Your Name to My brothers; in (the) midst of (the) church I will sing praise to You." <sup>13</sup>And again "I will be trusting on Him." And again, "Behold, I and the children whom God gave me." <sup>14</sup>Since, therefore the children have partaken of flesh and blood, also He Himself in like manner took part of the same, in order that through death He might destroy the (one) having the power of death, that is the Devil <sup>15</sup>and might set these free, as many as by fear of death were all their lifetime subject to slavery. <sup>16</sup>For as we know, He does not take hold of angels, but he takes hold of Abraham's seed. <sup>17</sup>Wherefore, He was bound by all means to be made like (His) brothers, in order that He might be made a merciful and faithful High Priest

(in) the (things) pertaining to God, for to make propitiation for the sins of the people. <sup>18</sup>For in what He has suffered having been tempted He is able to help those being tempted.

**3** Wherefore, holy brothers, partakers of (the) Heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, <sup>2</sup>being faithful to the (One) who appointed Him, as also Moses in all his house. <sup>3</sup>For this (One) was counted worthy of more glory than Moses, inasmuch as He who built it has more honor than the house. <sup>4</sup>For every house is built by someone, but He who built all (things) (is) God. <sup>5</sup>And indeed Moses (was) faithful in all his house as a servant, for a witness of what would be spoken; <sup>6</sup>but Christ as a Son over His house, whose house are we, if we should hold fast the boldness and joyfulness of the hope steadfast until (the) end.

<sup>7</sup>Therefore, as the Holy Spirit says, "Today if you will hear His voice, <sup>8</sup>do not harden your hearts, as in the rebellion, in the day of the temptation in the wilderness, <sup>9</sup>where your fathers tempted Me, proving Me, and saw My works forty years." <sup>10</sup>Therefore I was angry with that generation, and said, "They are always going astray in heart, and they knew not My ways; <sup>11</sup>as I swore in My wrath, "If they shall enter into My rest." <sup>12</sup>Take heed brothers, lest perhaps (there) shall be in anyone of you an evil heart of unbelief in falling away from (the) living God. <sup>13</sup>But encourage yourselves each day, as long as it is being called today, in order that not anyone of you be hardened by (the) deception of sin. <sup>14</sup>For we have become partakers of Christ, if at all events we hold fast the beginning of our confidence steadfast until (the) end; <sup>15</sup>in which it is said, "Today if you will hear His voice, do not harden your hearts as in the rebellion." <sup>16</sup>For some having heard rebelled, but

not all those coming out of Egypt by Moses. <sup>17</sup>And with whom was He angry forty years? (Was it) not with those sinning, whose corpses fell in the wilderness? <sup>18</sup>And to whom did He swear, “(They should) not enter into His rest” except to those disobeying. <sup>19</sup>And (so) we see that they were not able to enter in because of unbelief.

**4** We should therefore fear, lest perhaps a promise being left to enter into His rest, any of you seem to come short. <sup>2</sup>For we have also had the gospel preached (to us), even as also they; but the word of hearing did not profit them, not having been mixed with faith in those who heard. <sup>3</sup>For we who believed do enter into the rest; just as He said, “As I swore in My wrath, if they shall enter into My rest,” although the works were done from (the) foundation of (the) world; <sup>4</sup>for He has spoken thus in some place concerning the seventh (day), “And God rested on the seventh day from all His works”; <sup>5</sup>and in this (place) again, “If they shall enter into My rest.” <sup>6</sup>Therefore since it remains (for) some to enter into it, and those themselves formerly having had the gospel preached (to them) did not enter in because of unbelief; <sup>7</sup>again He restricted a certain day, saying in David, “Today” after so long a time, just as it has been said, “Today if you hear His voice do not harden your hearts.” <sup>8</sup>For if Joshua gave them rest, he would not have spoken after these (things) concerning another day. <sup>9</sup>Therefore there remains a sabbath rest to the people of God. <sup>10</sup>For the (one) having entered into his rest, also himself rested from his works as God (did) from His own (works). <sup>11</sup>We should therefore labor to enter into that rest, lest anyone may fall after the same example of unbelief. <sup>12</sup>For the word of God (is) living and active, and sharper than every two-edged sword, and piercing unto

(the) dividing of both soul and spirit, and of both joints and marrows, - and able to judge of thoughts and intentions of (the) heart.

<sup>13</sup>And there is no creature hidden (from) His presence, but all (things) (are) naked and bare to the eyes of Him with Whom we are accountable.

<sup>14</sup>Having, therefore, a great High Priest (Who) has passed through the heavens, Jesus the Son of God, let us hold fast the confession. <sup>15</sup>For we have not a High Priest not being able to sympathize with our sicknesses, having been tempted in all (things) according to our likeness without sin. <sup>16</sup>Therefore, let us approach to the throne of grace with boldness, in order that we may receive mercy and we may find grace for opportune help.

**5** For every high priest being taken out of men, is appointed on behalf of men (in) the (things) pertaining to God, in order that he may offer both gifts and sacrifices on behalf of sins; <sup>2</sup>being able to be compassionate to those who are ignorant and are led astray, since also he is beset (with) weakness. <sup>3</sup>And because of this he ought to offer in behalf of sins, as concerning the people, so also concerning himself.

<sup>4</sup>And no one takes the honor to himself but the (one) being called by God even as also Aaron. <sup>5</sup>Thus also Christ did not glorify Himself to become High Priest, but the (One) speaking to Him, “You are My Son, today I have begotten You.” <sup>6</sup>As He also says in another place, “You (are) a priest unto the age according to the order of Melchizedek;” <sup>7</sup>who in the days of his flesh, having offered both prayers and supplications to the (One) being able to save Him from death, with a strong cry and tears and having been heard from (His) godly fear; <sup>8</sup>although being a Son He learned obedience from that which He suffered;

and having been perfected, He became (the) author of eternal salvation to all those obeying Him; having been called by God, a High Priest according to the order of Melchizedek, <sup>11</sup>concerning whom we (have) much to say, and difficult to interpret, since you have become dull in hearing. <sup>12</sup>For also being obligated to be teachers because of (sufficient) time, you have need (for) one to teach you again the rudiments of the beginning of the oracles of God, and you have become (in) need of milk and not of solid food; <sup>13</sup>for everyone partaking of milk (is) unskilled (in the) word of righteousness, for he is an infant. But solid food is for the fully accomplished, who through habit have exercised (their) senses in discerning both good and evil.

**6** Wherefore, having left the word of the beginning of Christ, let us be carried on to perfection, not again laying a foundation of repentance from dead works, and of faith toward God, <sup>2</sup>of (the) teaching of baptisms, and of laying on of hands, and of resurrection of (the) dead, and of eternal judgement; <sup>3</sup>and we will do this, if God permits. <sup>4</sup>For (it is) impossible to renew again to repentance those who were once enlightened, having tasted of the Heavenly gift, and became partakers of (the) Holy Spirit, <sup>5</sup>and having tasted (the) good word of God and the mighty powers of (the) coming age, <sup>6</sup>and having fallen away, crucifying for themselves again the Son of God and putting (Him) to public shame. <sup>7</sup>For (the) earth drinking the rain coming many times upon it, and producing plants useful for those by whom it is cultivated, receives blessing from God; <sup>8</sup>but bearing thorns and thistles (is) worthless, and near (to) cursing, which end (is) for burning.

<sup>9</sup>But beloved, we have been persuaded better things concerning you, even having salvation, if even we thus speak.

<sup>10</sup>For God is not unrighteous to forget your work and the labor of love which you showed to His Name, having ministered to the saints and (yet) ministering. <sup>11</sup>And we desire each of you to show the same diligence to the full assurance of hope until (the) end; <sup>12</sup>lest you become sluggish, but (be) imitators of those who through faith and patience inherit the promises. <sup>13</sup>For to Abraham God Himself having made the promise, since He had no one greater to swear by, He swore by Himself, <sup>14</sup>saying, "Surely blessing I will bless you, and multiplying I will multiply you."

<sup>15</sup>And thus having patience he obtained the promise. <sup>16</sup>For men indeed swear according to the greater, and to them the oath for confirmation (is the) conclusion of all disputes. <sup>17</sup>In which God wishing more abundantly to show to the heirs of the promise the unchangeableness of His counsel, interposed with an oath <sup>18</sup>that by two unchangeable (things), in which (it was) impossible (for) God to lie, let us have strong consolation, who fled for refuge to lay hold of (the) hope set before (us), <sup>19</sup>which we have as an anchor of the soul, both certain and steadfast, and entering into that within the veil; <sup>20</sup>where Jesus our forerunner entered on our behalf, having become a High Priest unto the age according to the order of Melchizedek.

**7** For this Melchizedek, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and having blessed him; <sup>2</sup>to whom also Abraham divided a tenth from all, [being formerly interpreted king of righteousness but afterward also King of Salem], which is king of peace, <sup>3</sup>without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like to the Son of God], He remains a priest perpetually.

<sup>4</sup>Now, see how great this (one was), to whom even Abraham the patriarch gave a tenth out of the spoils. <sup>5</sup>And those indeed of the sons of Levi, receiving the priesthood have a commandment to tithe the people according to the Law; that is of their brothers, although having come out of the loins of Abraham. <sup>6</sup>But He not having his lineage from them, has tithed Abraham and has blessed the (one) having the promises. <sup>7</sup>And without all contradiction, the lesser is blessed by the greater. <sup>8</sup>And here, men dying indeed receive tithes, but there (the one) is witnessing that he lives. <sup>9</sup>And as a word to say, through Abraham also Levi receiving tithes has been tithed. <sup>10</sup>For he was yet in the loins of his father when Melchizedek met him. <sup>11</sup>Therefore if perfection were through the Levitical priesthood, [for under it the people have been given the Law], why is there yet need (for) another priest to arise according to the order of Melchizedek, and not to be called after the order of Aaron? <sup>12</sup>For the priesthood having been changed, also of necessity comes a change of Law.

<sup>13</sup>For the (One) of whom these (things) are spoken has partaken of another tribe from which no one has attended the altar. <sup>14</sup>For it is manifest that our Lord has arisen out of Judah, to which tribe Moses spoke nothing concerning priesthood. <sup>15</sup>And it is all the more yet evident, if another priest arises according to the likeness of Melchizedek, <sup>16</sup>who has become (so) not according to the law of a fleshly command, but according to the power of an indissoluble life; <sup>17</sup>for he testifies that You (are) a priest unto the age according to the order of Melchizedek, <sup>18</sup>for indeed (there) comes a setting aside of the foregoing commandment, because it is weak and useless; [<sup>19</sup>for the Law perfected nothing, but (the) introduction of a better hope, through which we draw

near to God.] <sup>20</sup>And inasmuch as (it was) not without an oath, [for indeed those having become priests are without an oath, <sup>21</sup>but He with an oath because of the (One) saying to Him, “(The) Lord swore and shall not change (His) mind, (You (are)) a priest unto the age according to the order of Melchizedek”]. <sup>22</sup>By so much Jesus has become a surety of a better covenant. <sup>23</sup>And they indeed are many, having become priests, being hindered by death to continue. <sup>24</sup>But He, because of His remaining unto the age has an enduring priesthood. <sup>25</sup>Wherefore also He is able to save completely those who come to God through Him, always living to intercede on their behalf. <sup>26</sup>For such a High Priest was fitting for us, holy, blameless, undefiled, having been separated from sinners, and having become higher than the heavens; <sup>27</sup>who has not day by day a necessity, as the high priests first to offer up sacrifices day by day on behalf of (their) own sins, then those of the people; for This One did once for all having offered up Himself. <sup>28</sup>For the Law appoints men high priests having infirmity; but the word of the oath which (is) after the Law (appoints) a Son who was perfected unto the age.

**8** Now the sum over the (things) being spoken: we have such a High Priest who sat down of (the) right hand of the throne of the Majesty in Heaven, <sup>2a</sup> Minister of the holies and of the true tabernacle which the Lord pitched, and not man.

<sup>3</sup>For every high priest is appointed to offer both gifts and sacrifices; wherefore (it is) necessary (for) This One to also have something which He may offer. <sup>4</sup>For if indeed He were upon earth, He would not be a priest, there being the priests offering gifts according to the Law, <sup>5</sup>who minister as a pattern and a shadow of the Heavenly (things), even

as Moses has been instructed by God, being about to make the tabernacle; for He says, "See, make all (things) according to the pattern shown to you on the mount." <sup>6</sup>But now He has obtained a more excellent ministry, by so much He is a mediator of a better covenant, which has been constituted upon better promises. <sup>7</sup>For if that first were faultless, a place would not have been sought for a second. <sup>8</sup>For finding fault with them He says, "Behold, (the) days are coming, says (the) Lord, and I will make a new covenant upon the house of Israel and upon the house of Judah: <sup>9</sup>not according to the covenant which I made with their fathers in (the) day having Myself taken hold of their hand to lead them out of (the) land of Egypt; because they did not continue in My covenant and I disregarded them, says (the) Lord. <sup>10</sup>Because this (is) the covenant which I will make with the house of Israel: after those days, says (the) Lord, giving My laws into their mind, and I will write them upon their hearts, and I will be their God, and they shall be My people. <sup>11</sup>And they shall by no means teach each his neighbor and each his brother, saying, know the Lord, because all shall know Me from the least of them to the greatest of them. <sup>12</sup>Because I will be merciful to their unrighteousness and their sins and I will by no means still remember their lawlessness."

<sup>13</sup>In saying, new, He made the first old. And that which grows old and (is) aged, (is) near disappearing.

**9** Therefore, indeed, the first tabernacle also had ordinances of service, and the worldly sanctuary.

<sup>2</sup>For the first tabernacle was prepared, in which (were) both the candlestick and the table, and the shewbread which is called holy; <sup>3</sup>but after the second veil (was) a tabernacle which (is) called Holy of Holies, <sup>4</sup>having a golden

censer and the ark of the covenant, having been covered on all sides with gold, in which (were) a golden pot having the manna and the rod of Aaron which budded, and the tables of the covenant; <sup>5</sup>and above it (the) cherubim of glory overshadowing the mercy seat; concerning which there is not now (time) to speak according to detail. <sup>6</sup>Now these having been thus prepared, the priests at all times enter into the first tabernacle accomplishing the services. <sup>7</sup>But into the second, only the high priest (enters) once (in) the year, not without blood which he offers on behalf of himself and the ignorance of the people; <sup>8</sup>This the Holy Spirit signifying (that) the way of the Holies has not yet been revealed, (while) the first tabernacle yet having a standing, <sup>9</sup>which (is) a parable for the present time according to which both gifts and sacrifices are offered, which are not able to perfect the (one) serving as to conscience, <sup>10</sup>(consisting) only in meats and drinks and various baptisms and ordinances of (the) flesh, until a time of reformation is imposed.

<sup>11</sup>But Christ having appeared a High Priest of the coming good (things), through the greater and more perfect tabernacle not made with hands, [that is not of this creation], <sup>12</sup>nor through the blood of goats and calves, but through (His) own blood He entered once for all into the Holies, having found eternal redemption. <sup>13</sup>For if the blood of bulls and goats, and ashes of a heifer sprinkling those having been defiled, sanctifies to the cleansing of (the) flesh, <sup>14</sup>how much more shall the blood of Christ who through (the) eternal Spirit offered Himself without spot to God cleanse your conscience from dead works for serving (the) living God.

<sup>15</sup>And because of this He is Mediator of a new covenant, so that death having come for redemption of the transgressions of the first covenant,



(that) those having been called may receive the promise of eternal inheritance. <sup>16</sup>For where (there is) a covenant, necessarily death of the (one) covenanting is to be offered. <sup>17</sup>For a covenant is confirmed to the dead, since it no longer has strength when the (one) covenanting (is) living. <sup>18</sup>Wherefore neither was the first instituted without blood. <sup>19</sup>For every commandment having been spoken by Moses to all the people according to (the) Law, having taken the blood of the calves and goats with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people <sup>20</sup>saying, "This (is) the blood of the covenant which God commanded to you." <sup>21</sup>But also the tabernacle and all the vessels of the service he likewise sprinkled with the blood. <sup>22</sup>And almost all (things) are cleansed by blood according to the Law, and without shedding of blood comes no forgiveness. <sup>23</sup>Therefore (it was) necessary (for) the patterns of the (things) in the heavens to be cleansed (with) these; but the heavenly (things) themselves with better sacrifices than these. <sup>24</sup>For Christ entered not into (the) Holies made with hands, figures of the true, but into Heaven itself, now to be manifested in the face of God on our behalf; <sup>25</sup>not in order that He may offer Himself many times, even as the high priest enters into the Holies each year with blood of another, <sup>26</sup>since it was necessary (for) him to have suffered many times from (the) foundation of (the) world. But now once, He has been manifested at the end of the age, abrogating sins through His sacrifice. <sup>27</sup>And inasmuch as it is reserved to men once to die, and after this (the) Judgement; <sup>28</sup>Thus, Christ once having been offered to bear the sins of many, shall appear a second (time) without sin unto salvation to those expecting Him.

**10** For the Law having a shadow of the coming good (things), (was) not itself the exact image of those things, it never being able by the same yearly sacrifices which they offer perpetually to perfect those drawing near. <sup>2</sup>Therefore, would they not have ceased to be offered, because those serving having once been cleansed, no longer still have a consciousness of sins? <sup>3</sup>But in them (was) a remembrance of sins each year. <sup>4</sup>For (it is) impossible for the blood of bulls and goats to take away sins. <sup>5</sup>Wherefore, coming into the world He says, "Sacrifice and offering You did not desire, but a body you prepared for Me, <sup>6</sup>whole burnt offerings (and sacrifices) concerning sins did not please you."

<sup>7</sup>Then I said, "Behold, in (the) volume of (the) book it was written concerning Me; I come to do Your will, O God." <sup>8</sup>(As) saying above, you did not desire nor were you pleased with sacrifice and offering and whole burnt offerings and (sacrifices) concerning sins, [which are offered according to the Law]. <sup>9</sup>Then He said, "Behold, I come to do Your will, O God." He takes away the first in order that He may establish the second, <sup>10</sup>by Whose will we are sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup>And indeed, every high priest stood daily serving and oft times offering the same sacrifices which are never able to take away sins. <sup>12</sup>But He having offered one sacrifice on behalf of sins perpetually sat down at the right hand of God, <sup>13</sup>(there) remaining, watching until His enemies are put a footstool of His feet.

<sup>14</sup>For by one offering He has perfected perpetually those being sanctified. <sup>15</sup>And the Holy Spirit also bears witness to us; for after having said before,

<sup>16</sup>"This (is) the covenant which I will covenant with them after those days, says (the) Lord, giving My laws upon their hearts, also I will write them upon

their minds, <sup>17</sup>and their sins and their lawlessness I will by no means still remember.” <sup>18</sup>And where there (is) forgiveness of these, there (is) no longer an offering concerning sins.

<sup>19</sup>Brothers, therefore having boldness for the entering of the Holies by the blood of Jesus, <sup>20</sup>which He dedicated for us, a new and living way through the veil; that is His flesh; <sup>21</sup>and (having) a great High Priest over the house of God, <sup>22</sup>let us draw near with a true heart in full assurance of faith, (our) hearts having been sprinkled from an evil conscience, and (our) bodies having been washed in clean water; <sup>23</sup>let us hold fast the confession of the hope unwavering; for He (is) faithful, having Himself promised. <sup>24</sup>And let us consider one another to provoking of love and of good works, <sup>25</sup>not forsaking the assembling together of ourselves, just as (the) custom of some (is), but exhorting, and so much the more as you see the day approaching. <sup>26</sup>For (if) we willingly sin after receiving the knowledge of the truth there no longer remains a sacrifice concerning sins, <sup>27</sup>but a certain fearful expectation of Judgement, and fervent fire about to devour the adversaries. <sup>28</sup>Anyone setting aside (the) Law of Moses dies without mercies upon two or three witnesses; <sup>29</sup>How much worse punishment do you think he shall be deemed worthy of, having trampled under feet the Son of God, and having considered the blood of the covenant unclean, in which he was sanctified, and having insulted the Spirit of grace? <sup>30</sup>For we know the (One) having said, “Vengeance (is) to Me, I will repay says (the) Lord;” and again, “(The) Lord shall judge His people. <sup>31</sup>(It is) a fearful (thing) to fall into (the) hands of (the) living God.”

<sup>32</sup>But call to mind the former days, in which having been enlightened you endured much conflict of sufferings,

<sup>33</sup>partly being made a gazing stock, both by reproaches and tribulations, and partly having become partners of those thus conducting themselves. <sup>34</sup>For also you sympathized with my bond, and you received with joy the plunder of your goods, knowing yourselves to have in Heaven better and abiding goods. <sup>35</sup>Therefore, do not cast off your boldness, which has great reward. <sup>36</sup>For you have need of patience in order that having done the will of God you may receive the promise. <sup>37</sup>For yet a very little (while, and) the (One) coming shall come and not delay. <sup>38</sup>But the just shall live by faith, and if he draws back, My soul is not pleased in him. <sup>39</sup>But we are not of (those) drawing back to destruction, but of faith to (the) preservation of (the) soul.

**11** Now faith is the essence of things hoped for, (the) conviction of (things) not seen. <sup>2</sup>For by this the elders received testimony. <sup>3</sup>By faith we understand the ages to have been framed by (the) word of God, that the (things) seen have not been made out of the (things) appearing. <sup>4</sup>By faith Abel offered a better sacrifice to God than Cain, through which he was given testimony to be righteous, God testifying over his gifts; and through it he still speaks having died. <sup>5</sup>By faith Enoch was translated not to see death, and he was not found because God translated him. For before his translation he was borne witness to having pleased God. <sup>6</sup>And without faith it is impossible to please (Him). For it is necessary for the (one) approaching God to believe that He is, and (that) He becomes a rewarder to those earnestly seeking Him. <sup>7</sup>By faith, Noah having been warned by God concerning the (things) not yet seen, with godly fear prepared an ark to (the) salvation of his house, by which he condemned the world and became an heir of righteous-

ness according to faith. <sup>8</sup>By faith Abraham being called, obeyed to go forth to a place which he was about to receive for an inheritance. And he went forth not knowing where he went. <sup>9</sup>By faith he journeyed into the land of promise as a stranger, dwelling in tents with Isaac and Jacob fellow-heirs of the same promise. <sup>10</sup>For he was looking for a city having foundations whose builder and designer (was) God. <sup>11</sup>By faith also Sarah herself received power for conception of seed, even (being) beyond time of age, (and) gave birth; since she accounted the (One) faithful who promised. <sup>12</sup>And therefore from one came into being (many), and these of one having died, even as the stars of heaven in multitude and as (the) sand by the seashore without number;

<sup>13</sup>According to faith these all died, not receiving the promises, but seeing them from afar and being persuaded and having embraced (them), and having confessed that they are strangers and sojourners on the earth. <sup>14</sup>For those saying such make clear that they seek a country. <sup>15</sup>And if indeed they remembered that from which they came out, they would have time to return. <sup>16</sup>But now they reach forward to a better (country), that is a Heavenly. Therefore God is not ashamed (of) them to be called their God; for He prepared for them a city.

<sup>17</sup>By faith Abraham being tested offered up Isaac, and the (one) receiving the promises was offering up (his) only begotten, <sup>18</sup>to whom it was said, "In Isaac your seed shall be called," <sup>19</sup>accounting that God also (was) able to raise him from (the) dead from whence also he received him in a figure. <sup>20</sup>By faith Isaac blessed Jacob and Esau concerning coming (things).

<sup>21</sup>By faith Jacob while dying blessed each of the sons of Joseph and worshipped on the top of his staff.

<sup>22</sup>By faith Joseph, while dying remembered concerning the exodus of the sons of Israel and gave command concerning his bones. <sup>23</sup>By faith Moses having been born was hidden three months by his parents because they saw he (was) an elegant child, and they did not fear the decree of the king. <sup>24</sup>By faith Moses having become great refused to be called (the) son of Pharaoh's daughter <sup>25</sup>having himself chosen rather to suffer adversity with the people of God than for a time to have (the) pleasure of sin, having considered the reproach of Christ greater riches (than) the treasures of Egypt, for he was looking to the reward.

<sup>27</sup>By faith he left Egypt, not fearing the wrath of the king, for he patiently endured as seeing the invisible (One). <sup>28</sup>By faith he did the Passover and the sprinkling of the blood, in order that the destroyer might not touch their firstborn. <sup>29</sup>By faith they went through the Red Sea as through dry (land), which the Egyptians having taken trial were swallowed up.

<sup>30</sup>By faith the walls of Jericho fell, having been circled for seven days. <sup>31</sup>By faith Rahab the harlot did not perish with those having not believed, having received the spies with peace. <sup>32</sup>And what shall I yet say? For the time will fail me, speaking concerning Gideon, both Barak and Samson, and Jephthah, both David and Samuel and the prophets, <sup>33</sup>who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped (the) mouths of lions, <sup>34</sup>quenched (the) power of fire, escaped (the) mouths of swords, they were empowered from weakness, they were strong in war, put to flight (the) armies of strangers. <sup>35</sup>Women received their dead by resurrection; and others were beaten to death, not having received deliverance, in order that they might obtain a better resurrection;<sup>36</sup>and

others received trial of mockings and of scourgings, and yet (others) of bonds and of prison; <sup>37</sup>they were stoned; they were tested; they were sawed in two; they died by murder of (the) sword; they went about in sheepskins, in goatskins, themselves being in need, being afflicted, being ill-treated, <sup>38</sup>[of whom the world was not worthy], wandering about in deserts, and mountains, and caves, and the holes of the earth.

<sup>39</sup>And these all, having received witness through the faith, did not receive the promise, <sup>40</sup>God having foreseen something better for us, in order that without us they should not be perfected.

**12** Therefore, we also having surrounding us so great a cloud of witnesses, having laid aside every weight and the easily besetting sin, let us run with patience the race lying before us, <sup>2</sup>looking away to Jesus the beginner and completer of (our) faith, who in view of the joy lying before Him endured (the) cross, having despised the shame, sat down at (the) right hand of the throne of God. <sup>3</sup>For consider well Him who having patiently endured so great a contradiction by sinners against Himself, lest you should grow weary, fainting in your souls. <sup>4</sup>You have not yet resisted until blood, wrestling against sin. <sup>5</sup>And you have completely forgotten the exhortation which He speaks to you as to sons. "My son, do not despise (the) chastisement of (the) Lord, neither be weary being reproved by Him. <sup>6</sup>For whom (the) Lord loves he disciplines and scourges every son whom He receives."

<sup>7</sup>If you endure discipline God is dealing with you as sons. For who is a son whom a father does not discipline? <sup>8</sup>But if you are without discipline of which all have become partakers, then you are bastards and not sons. <sup>9</sup>Moreover, we had our fathers of the flesh (as) discipli-

narians, and we respected (them); shall we not much rather be subject to the Father of spirits and live? <sup>10</sup>For they for a few days indeed disciplined us according to what seems good to them, but He for (our) profit, that (we) partake of His holiness. <sup>11</sup>And all discipline for the present seems not to be joyous but grievous; but afterward gives back peaceable fruit of righteousness to those having been exercised through it.

<sup>12</sup>Therefore straighten the hands hanging down, and the knees having been enfeebled; <sup>13</sup>and make straight paths for your feet, in order that the lame may not be turned aside, but rather (that) he may be healed. <sup>14</sup>Pursue peace with all and holiness without which no one shall see the Lord, <sup>15</sup>watching carefully lest any lack from the grace of God, lest any root of bitterness springing up trouble (you), and because of this many be defiled; <sup>16</sup>lest any fornicator or profane (one) as Esau who for one meal sold his birthright; <sup>17</sup>For you also know that afterwards wishing to inherit the blessing he was rejected, for he found no place of repentance though seeking it with tears.

<sup>18</sup>For you have not come to (the) mountain being touched, and having been kindled with fire; and too thick darkness and darkness and tempest <sup>19</sup>and (the) sound of a trumpet, and a voice of words, which those having heard earnestly begged that the word be not addressed to them. <sup>20</sup>For they could not bear that (which) was commanded. "And if a beast should touch the mountain, it shall be stoned, or shot through with a dart;" <sup>21</sup>and so fearful was the (thing) appearing, Moses said, "I am frightened and trembling;" <sup>22</sup>but you have come to Mount Zion, even (the) city of (the) living God, to (the) Heavenly Jerusalem and to tens of thousands of angels, <sup>23</sup>to an assembly, even a church of the firstborn, having been

enrolled in (the) Heavens and to God who judges all, and to just spirits having been perfected; <sup>24</sup>and to Jesus (the) Mediator of a new covenant, and to (the) blood of sprinkling, speaking better (things) than (that) of Abel. <sup>25</sup>See (that) you do not refuse the (One) speaking; for if these did not escape those refusing (the One) divinely warning (them) on the earth, much rather we, those turning away from Heaven; <sup>26</sup>whose voice at that time shook the earth but now He has promised saying, "Yet once I shall shake not only the earth, but also the heaven. <sup>27</sup>Now the "yet once" makes plain the removal of the (things) being shaken, as having been made in order that the (things) not shaken may remain. <sup>28</sup>Therefore receiving an unshakeable Kingdom, let us have grace, through which we may render pleasing service to God, with reverence and fear; <sup>29</sup>for also our God (is) a consuming fire.

**13** Let brotherly love continue. <sup>2</sup>Do not forget to be kind to strangers, for because of this some entertained angels unawares. <sup>3</sup>Remember the prisoners as having been bound with (them), of those being ill-treated as (you) also being in the same body. <sup>4</sup>Marriage (is) honorable in all, and the bed undefiled; but fornicators and adulterers God shall judge.

<sup>5</sup>(Let) your way of life (be) without love of money, being satisfied with (your) present (possessions); for He has said, "I will by no means leave you, nor will I by any means forsake you." <sup>6</sup>So that we may boldly say, "(The) Lord (is) my helper, and I will not be afraid; what shall man do to me?"

<sup>7</sup>Remember your leaders who spoke to you the word of God, whom considering the result of (their) conduct, imitate (their) faith. <sup>8</sup>Jesus Christ (is) the same yesterday and today and to the

ages. <sup>9</sup>Do not be carried away by various and strange doctrines. For it is good for (the) heart to be confirmed with grace, not by foods in which those walking (in them) were not profited. <sup>10</sup>We have an altar from which those who serve the tabernacle have no authority to eat. <sup>11</sup>For those bodies of animals whose blood is brought into the Holies by the high priest for sin, are burned outside the camp. <sup>12</sup>Therefore also Jesus, in order that He might sanctify the people through His own blood, suffered outside the gate. <sup>13</sup>Therefore let us go out to Him outside the camp, bearing His reproach. <sup>14</sup>For we do not have a continuing city, but we seek the coming (One). <sup>15</sup>Therefore, through Him, let us offer a sacrifice of praise to God continually, which is (the) fruit of the lips confessing to His name. <sup>16</sup>But do not be forgetful of doing good and sharing, for God (is) well-pleased with such sacrifices. <sup>17</sup>Obey your leaders and submit, for they watch for your souls as those who give account; in order that they may do this with joy and not (with) groaning, for this (is) unprofitable to you. <sup>18</sup>Pray concerning us; for we trust that we have a good conscience, wishing to conduct ourselves well in all (things). <sup>19</sup>And more earnestly I beg (you) to do this, in order that I may be restored to you sooner.

<sup>20</sup>Now the God of peace, who brought back from (the) dead the great Shepherd of the sheep, in (the) blood of (the) eternal covenant, our Lord Jesus <sup>21</sup>perfect you in every good work for to do His will, working in you what (is) well-pleasing before Him through Jesus Christ to whom (is) (the) glory to the ages of the ages. Amen. <sup>22</sup>And I exhort you brothers, endure the word of exhortation; for also I wrote to you by (means) of a few (words).

<sup>23</sup>You know (that) the brother Timothy has been set free; with whom

if he should come sooner, I will see saints. Those from Italy greet you. Grace  
you. <sup>24</sup>Greet all your leaders, and all the (be) with you all. Amen.

# James

**1** James, a slave of God and of (the) Lord Jesus Christ, to the twelve tribes in the dispersion, greeting: <sup>2</sup>Consider (it) all joy my brothers, when you fall into various trials, <sup>3</sup>knowing that the proving of your faith is working patience. <sup>4</sup>But let patience have (its) perfect work in order that you may be perfect and complete, lacking nothing.

<sup>5</sup>But if any of you lack wisdom, let him ask of God who gives to all generously, and without reproach, and it shall be given to him. <sup>6</sup>But let him ask in faith, doubting nothing. For the (one) doubting (is) like a wave of the sea, being driven by the wind and being tossed. <sup>7</sup>For let not that man think that he shall receive anything from the Lord; <sup>8a</sup>a double-minded man is unreliable in all his ways. <sup>9</sup>But let (the) humble brother glory in his exaltation; <sup>10</sup>and the rich in his humiliation because as a flower of the grass he shall pass away. <sup>11</sup>For the sun rises with burning heat, and dries up the grass, and the flower of it falls, and the beauty of the appearance of it (is) destroyed. In the same way also the rich in his ways shall waste away. <sup>12</sup>Blessed (is the) man who endures trial because having been tried, he shall receive the crown of life which the Lord promised

to those loving Him. <sup>13</sup>Let no one say, being tempted, I am being tempted by God. For God is not tempted by evils, and He tempts no one. <sup>14</sup>But each one is tempted by his own lusts, being led astray and being deluded.

<sup>15</sup>Then the lust having conceived brings forth sin. And sin being fully matured produces death. <sup>16</sup>My beloved brothers, do not be led astray. <sup>17</sup>Giving every good and every perfect gift is from above, coming down from the Father of lights, with whom there is not a variation of a shadow of turning. <sup>18</sup>Having purposed (it), He brought us forth by (the) word of truth, for us to be a kind of firstfruits of His creatures.

<sup>19</sup>Therefore, my beloved brothers, let every man be quick to hear, slow to speak, slow to anger. <sup>20</sup>For a man's anger does not produce (the) righteousness of God. <sup>21</sup>Therefore, in meekness, setting aside all filthiness and superabundance of evil, receive the implanted word which (is) able to save your souls.

<sup>22</sup>And be doers of (the) word and not hearers only, deceiving yourselves. <sup>23</sup>Because if anyone is a hearer of (the) word and not a doer, this (one) is like a man perceiving his natural face in a mirror; <sup>24</sup>For he perceived himself and

has departed and immediately forgot what he was like. <sup>25</sup>But the one having carefully looked into the perfect law of liberty and continues (thus), this (one) did not become a forgetful hearer but a doer of (the) work, this (one) shall be blessed in his doing. <sup>26</sup>If anyone among you thinks to be religious, not bridling his tongue, but deceiving his heart, this (one's) religion (is) vain. <sup>27</sup>Pure religion and undefiled before the God and Father is this, to visit orphans and widows in their tribulations (and) to keep one's self spotless from the world.

**2** My brothers, do not in partiality have the faith of our Lord Jesus Christ of glory. <sup>2</sup>For if a man wearing a gold ring (and) in fine clothes enters your synagogue, and also a poor one in shabby clothes enters; <sup>3</sup>and you look with favor on the (one) wearing the fine clothes, and say to him, "(It is) well (that) you sit here," and you say to the poor one, "You stand there, or sit here under my footstool;" <sup>4</sup>did you not make a distinction among yourselves and become judges (with) evil thoughts? <sup>5</sup>Hear, my beloved brothers, did not God Himself choose the poor of this world, rich in faith and heirs of the Kingdom which He promised to those who love Him. <sup>6</sup>But you dishonored the poor (one). Do not the rich oppress you, and they drag you to (the) Judgement seats? <sup>7</sup>Do they not blaspheme (your) good name by which you are called? <sup>8</sup>Truly, if you carry out the royal law according to the Scripture, "Love your neighbor as yourself" you do well. <sup>9</sup>But if you show partiality, you commit sin, being convicted by the Law as transgressors. <sup>10</sup>For whoever shall keep the whole Law, but shall stumble in one (part), he has become guilty of all. <sup>11</sup>For the (One) saying, "You should not commit adultery" also said "You should not mur-

der;" But if you shall not commit adultery, but shall murder, you have become a transgressor of the Law. <sup>12</sup>You are so to speak and so to do, as being about to be judged by (the) Law of liberty. <sup>13</sup>For judgement (is) without mercy to the (one) not producing mercy; and mercy glories over judgement.

<sup>14</sup>What (does it) profit, my brothers, if some one says (he) has faith but does not have works? Is faith able to save him? <sup>15</sup>Now if a brother or a sister is naked, and may be destitute of daily food, <sup>16</sup>and someone of you says to them, "Go in peace, you yourselves be warm and be well fed," and you do not give to them the necessities of the body, what (does it) profit?

<sup>17</sup>So also faith, if it does not have works is dead of itself. <sup>18</sup>But someone will say, "You have faith and I have works. You show me your faith without your works, and I will show you my faith by my works." <sup>19</sup>You believe that God is one. You do well; The demons also believe and shudder. <sup>20</sup>But do you wish to know - O vain man, that faith without works is dead. <sup>21</sup>Was not Abraham our father justified by works having offered Isaac his son upon the altar? <sup>22</sup>You see that faith (was) working with his works, and by his works faith was perfected <sup>23</sup>and the Scripture was fulfilled which says, "And Abraham believed God and it was counted to him for righteousness and he was called a friend of God." <sup>24</sup>Therefore you see that a man is justified by works, and not by faith only. <sup>25</sup>And in the same way, was not also Rahab the harlot justified by works having received the messengers and sent (them) out another way. <sup>26</sup>For as the body without (the) spirit is dead, so also faith without works is dead.

**3** My brothers, let not many become teachers, knowing that we shall receive greater judgement. <sup>2</sup>For we all



stumble (in) many (ways). If anyone does not stumble in word, this (is) a mature man, able also to control (his) whole body. <sup>3</sup>Behold, we put bits into the horses mouths for them to obey us and we turn about their whole body. <sup>4</sup>Behold, also the ships, being so great and being driven by violent winds are turned about by a very small rudder wherever the will of the one who steers directs. <sup>5</sup>Thus also the tongue is a small member and boasts great (things). Behold how large a forest a little fire sets on fire. <sup>6</sup>And the tongue (is) a fire, a world of injustice; thus the tongue is set among our members, defiling (the) whole body, and setting on fire the course of life, and being set on fire by Gehenna. <sup>7</sup>For every kind of beasts, even both of animals and of birds, both of reptiles, and of (things) living in the sea, are being tamed, and have been tamed by all kinds of men; <sup>8</sup>But the tongue no one of men is able to tame; (It is) an untamable evil, full of deadly poison. <sup>9</sup>With it we bless God (the) Father and with it we curse men who were made according to (the) likeness of God. <sup>10</sup>Out of the same mouth comes forth blessing and cursing. My brothers, it is not right (for) these (things) so to be.

<sup>11</sup>(Does) the spring from the same hole send forth the sweet and the bitter (water)? <sup>12</sup>My brothers, is a fig tree able to produce olives, or a vine figs? Thus no spring (is able) to produce salt and sweet water.

<sup>13</sup>Who (is) wise and intelligent among you? Let him show in meekness of wisdom his good deeds out of good conduct. <sup>14</sup>But if you have bitter jealousy and a factious spirit in your heart, do not boast and lie against the truth. <sup>15</sup>This is not the wisdom coming down from above, but (is) earthly, sensual, demonic.

<sup>16</sup>For where (there is) jealousy and a factious spirit there (is) turmoil and

every evil deed. <sup>17</sup>But wisdom from above is first indeed pure, then peaceable, gentle, easily persuaded, full of mercy and of good fruits, impartial and sincere. <sup>18</sup>And (the) fruit of righteousness is being sown in peace for those making peace.

**4** Where do wars and fightings among you (come) from? (Is it) not from thence, from your passions which wage war in your members? <sup>2</sup>You desire and you do not have. You murder and are jealous and you are not able to obtain. You fight and you war and you do not have because you do not ask. <sup>3</sup>You ask and do not receive because you ask wrongly, in order that in your passions you may consume (it). <sup>4</sup>Adulterers and adulteresses, do you not know that the friendship of the world is enmity (against) God? Whoever therefore wishes to be a friend of the world is rendered to be an enemy of God. <sup>5</sup>Or do you think that the Scripture vainly says, "The spirit which dwelt in us yearns with envy?" <sup>6</sup>But He gives greater grace. Therefore it says, "God resists (the) proud, but gives grace to (the) humble." <sup>7</sup>Therefore be submissive to God. Resist the Devil and he shall flee from you. <sup>8</sup>Draw near to God and He shall draw near to you. Cleanse (your) hands (you) sinners and purify your hearts (you) double-minded. <sup>9</sup>Be miserable and mourn and weep. Let your laughter be turned into mourning and (your) joy to sorrow. <sup>10</sup>Be humbled before the Lord and He shall exalt you.

<sup>11</sup>Do not speak against one another, brothers. The (one) speaking against a brother and judging a brother, is speaking against (the) Law and judges (the) Law. But if you judge (the) Law you are not a doer of (the) Law, but a judge. <sup>12</sup>One is the Lawgiver who is able to save and to destroy. Who are you who judges the other?

<sup>13</sup>Come now, those who said, "Today

or tomorrow we will go into this city, and we will stay there one year, and will trade and get gain;" <sup>14</sup>you who do not know of the tomorrow; For what (is) your life? For it is a vapor which appears for a little (while), and afterward disappears. <sup>15</sup>Instead of you saying, if the Lord will, and we will live, and we will do this or that. <sup>16</sup>But you now boast in your presumptuous speech. All such boasting is evil. <sup>17</sup>Therefore to the (one) who knows to do good and does (it) not, to him it is sin.

**5** Come now, the rich, weep, lamenting over the miseries coming upon (you). <sup>2</sup>Your riches have rotted, and your clothes have become moth-eaten. <sup>3</sup>Your gold and silver have tarnished, and their poison shall be a testimony against you, and your flesh shall be eaten as (by) fire. You have laid up treasure in (the) last days. <sup>4</sup>Behold, the wages of the laborers having mowed your fields cry out, which (wages) have been kept back from you. And the cries of those having reaped have entered into the ears of (the) Lord of hosts. <sup>5</sup>You lived in luxury on the earth and you lived in wantonness and you gorged your hearts as in the day of slaughter. <sup>6</sup>You condemned, you murdered the righteous, he does not resist you.

<sup>7</sup>Be patient, therefore brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it until it may receive (the) early and latter rain. <sup>8</sup>You also be patient, strengthen your hearts because the coming of the Lord has drawn near. <sup>9</sup>Do not be censorious against one another, brothers, in order that you may not be condemned. Behold

the judge stands before the door. <sup>10</sup>My brothers, (as) an example of endurance and of patience, take the prophets who spoke in the name of (the) Lord. <sup>11</sup>Behold, we call those blessed who endure. You have heard of the patience of Job, and you saw the purpose of (the) Lord, that the Lord is very compassionate and merciful.

<sup>12</sup>But before all (things), my brothers, do not swear, neither (by) Heaven, nor (by) earth, nor any other oath. But let your yes be yes, and (your) no, no, in order that you may not fall under judgment.

<sup>13</sup>Is any among you troubled? Let him pray. Is any one cheerful? Let him sing praise. <sup>14</sup>Is anyone among you sick? Let him call the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord. <sup>15</sup>And the prayer of faith shall heal the (one) being sick, and the Lord shall raise him up; and if he has committed sins it shall be forgiven him. <sup>16</sup>Confess your trespasses to one another, and pray for one another, so that you may be healed. (The) earnest effectual prayer of a righteous (one) much prevails. <sup>17</sup>Elijah was a man of like passions with us, and he prayed a prayer (for it) not to rain. And it did not rain on the earth (for) three years and six months; <sup>18</sup>and he prayed again and the heaven gave rain, and the earth produced her fruit.

<sup>19</sup>Brothers, if anyone among you be led astray from the truth, and someone converts him, <sup>20</sup>let him know that the (one) converting a sinner from (the) error of his way shall save a soul from death, and shall hide a multitude of sins.

# *I Peter*

**1** Peter, an apostle of Jesus Christ, to the sojourners of (the) dispersion of Pontus, of Galatia, of Cappadocia, of Asia and Bithynia, elect <sup>2</sup>according to the foreknowledge of God the Father in sanctification of (the) Spirit to obedience and sprinkling of (the) blood of Jesus Christ: Grace and peace be multitude to you.

<sup>3</sup>Blessed (is) (the) God and Father of our Lord Jesus Christ, who according to His great mercy having regenerated us to a living hope through (the) resurrection of Jesus Christ from (the) dead, <sup>4</sup>to an inheritance, incorruptible and undefiled and unfading, having been kept in (the) Heavens for you, <sup>5</sup>being guarded by (the) power of God through faith to salvation ready to be revealed in (the) last time; <sup>6</sup>in which you greatly rejoice; now a little (while), if it is necessary, being grieved in manifold trials, <sup>7</sup>that the proving of your faith, much more precious than gold which perishes, and being proved by fire, may be found to (the) praise and honor and glory at (the) revelation of Jesus Christ, <sup>8</sup>Whom not having seen you love, in Whom you greatly rejoice with joy unspeakable and greatly glorified; now not seeing, but believing, <sup>9</sup>receiving the end of your

faith, (the) salvation of (your) souls. About which salvation the prophets searched out and closely examined, prophesying concerning the grace for you, <sup>11</sup>searching into what or what manner of time the Spirit of Christ signified in them; testifying beforehand the sufferings of Christ and these glories following. <sup>12</sup>To whom it was revealed that not to themselves, but to you they were ministering the same (things), which were now announced to you through those having preached the gospel to you in (the) Holy Spirit sent from Heaven, into which (things) the angels desired to look into.

<sup>13</sup>Therefore having girded up the loins of your mind, being vigilant, completely hope upon the grace being brought to you at (the) revelation of Jesus Christ. <sup>14</sup>As obedient children, not fashioning yourselves to your former lusts in ignorance, <sup>15</sup>but according to the Holy One having called you, you yourselves also be holy in all conduct; <sup>16</sup>because it has been written "Be holy because I am holy." <sup>17</sup>And if you call upon a Father who without partiality judges according to the work of each one, you spend the time of your sojourning in fear, <sup>18</sup>knowing that you were not

redeemed with corruptible (things) (as) silver or gold from your vain way of life according to your tradition, <sup>19</sup>but with (the) precious blood of Christ as a blameless and spotless lamb, <sup>20</sup>indeed having been foreordained before (the) foundation of (the) world but manifested in (these) last times because of you, <sup>21</sup>those through Him believing in God who raised Him from (the) dead, and having given to Him glory so that your faith and hope may be in God, <sup>22</sup>having purified your souls in the obedience of the truth through (the) Spirit to sincere brotherly love, love one another fervently from a pure heart, <sup>23</sup>having been born anew not out of corruptible seed, but of incorruptible through the living word of God, and remaining to the age.

<sup>24</sup>Because all flesh (is) as grass, and all (the) glory of man as (the) flower of the field. The grass was dried, and the flower of it fell off; <sup>25</sup>but the word of (the) Lord remains unto the age. And this is the word which was announced as good news to you.

**2** Therefore renouncing all malice, and all deceit, and hypocrisies and jealousies, and all evil-speakings, <sup>2</sup>as newborn babes desire the sincere spiritual milk, in order that you may grow by it; <sup>3</sup>if indeed you tasted that the Lord (is) good. <sup>4</sup>Whom coming near to a living stone, having indeed been rejected by men, but with God, elect, precious, <sup>5</sup>and as living stones you yourselves are being built a spiritual house, a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup>Wherefore also it is contained in Scripture, "Behold I place in Zion a corner foundation stone, elect, precious; and the (one) believing on Him shall by no means be ashamed. <sup>7</sup>To you who believe therefore, (he has) the honor, but to those disobeying, a Stone which those building rejected, this (One) became

(the) head of (the) corner; <sup>8</sup>and a Stone of stumbling, and a Rock of offense they stumble at the Word, disobeying, to which also they were appointed. <sup>9</sup>But you (are) an elect race, a royal priesthood, a holy nation, a people for a peculiar possession, by which means you may declare the virtues of the (One) who called you out of darkness into His marvelous light, <sup>10</sup>who once (were) not a people, but now a people of God, who did not receive mercy, but now received mercy.

<sup>11</sup>Beloved, I am exhorting (you) as sojourners and aliens, to abstain from the lusts of the flesh which war against the soul, <sup>12</sup>having your behavior good among the nations, in order that in which they speak against you as evildoers, by having seen your good works they may glorify God in a day of visitation.

<sup>13</sup>Therefore submit to every ordinance of men because of the Lord; whether to a king as supreme, <sup>14</sup>or to governors as through Him, having indeed been sent by Him for vengeance (on) evil-doers; but praise (on) good-doers; <sup>15</sup>because thus is the will of God, doing good to silence the ignorance of foolish men; <sup>16</sup>as free, and not having freedom as cloak of evil, but as slaves of God. <sup>17</sup>Honor all, love the brotherhood, fear God, honor the King.

<sup>18</sup>Let the house servants be submissive in all fear to (their) masters, not only to the good and gentle, but also to the crooked (ones). <sup>19</sup>For this (is) grace, if because of conscience (before) God anyone bears grief, suffering unjustly. <sup>20</sup>For what praise (is it) if sinning and being buffeted you patiently endure. But if doing good and suffering you patiently endure, this is grace from God. <sup>21</sup>For to this you were called because Christ also suffered on our behalf, leaving behind an example that you should follow in His footsteps; <sup>22</sup>who did no sin,

neither was guile found in His mouth; <sup>23</sup>Who being reviled was not reviling in return; suffering, He threatened not, but gave Himself over to the (One) judging righteously; <sup>24</sup>Who Himself bore our sins in His body upon the tree, in order that having died to sins, we may live to righteousness; of Whom by His wound you were healed. <sup>25</sup>For you were as straying sheep, but you are now turned to the Shepherd and Overseer of your souls.

**3** Likewise, the wives are to submit themselves to their own husbands, in order that if some are disobedient to the Word, they shall be gained by the behavior of (their) wives without a word, <sup>2</sup>beholding in fear your blameless behavior. <sup>3</sup>Whose (beauty), let it not be the outward braiding of the hair, and the wearing of gold or of clothes, (the) adorning of garments, <sup>4</sup>but the hidden man of the heart in the incorruption of the meek and quiet spirit, which is precious before God. <sup>5</sup>For thus in time past also holy women hoping in God were adoring themselves, submitting themselves to their own husbands, <sup>6</sup>as Sarah obeyed Abraham, calling him lord; whose children you became, doing good and fearing no terror. <sup>7</sup>Likewise the husbands living with (their wives) according to knowledge, are to bestow honor to the female as to a weaker vessel, even as joint heirs of the grace of life, that your prayers (be) not ineffectual.

<sup>8</sup>And finally, all, (being) like-minded, compassionate, having brotherly love, tender-hearted, friendly, <sup>9</sup>not returning evil for evil, or reviling for reviling, but on the contrary, blessing, knowing that to this you were called in order that you may inherit blessing. <sup>10</sup>For the (one) desiring to love life, and to see good days, let him refrain his tongue from evil and his lips not to speak guile. <sup>11</sup>Let him turn from evil and let him do good. Let

him seek peace and let him pursue it; <sup>12</sup>because the eyes of (the) Lord (are) upon the righteous, and His ears (open) to their prayer; but the face of (the) Lord (is) against (those) doing evil.

<sup>13</sup>And who (is) the (one) doing you evil, if you be imitators of the good? <sup>14</sup>But even if you suffer because of righteousness, (you are) blessed. And do not fear their fear, neither be troubled; <sup>15</sup>but sanctify the Lord God in your hearts, and (be) ready always to seek a defense to everyone asking you a reason concerning the hope in you, with meekness and fear, <sup>16</sup>having a good conscience in order that when they speak against you as evildoers they may be ashamed, those abusing your good behavior in Christ. <sup>17</sup>For (it is) better to suffer doing good than doing evil, if the will of God wills (it). <sup>18</sup>Because also Christ once suffered concerning sins, the just on behalf of the unjust, in order that He might bring you to God, truly being put to death in (the) flesh, but made alive in the Spirit; <sup>19</sup>in which also, going to the spirits in prison He at that time preached <sup>20</sup>to those disobeying, when once the longsuffering of God was waiting in the days of Noah, an ark being prepared, into which a few, that is eight souls were saved through water, <sup>21</sup>in which baptism in a figure also now saves us, not putting away of (the) filth of the flesh; but (the) answer of a good conscience toward God through (the) resurrection of Jesus Christ, <sup>22</sup>who is at (the) right (hand) of God, having gone into Heaven, angels and authorities and powers being subjected to Him.

**4** Therefore, Christ having suffered on our behalf in (the) flesh, you also equip yourselves (with) the same purpose because the (one) suffering in (the) flesh has ceased from sin; <sup>2</sup>that (he) no longer live the remaining time in (the) flesh in (the) lusts of men, but in the will of God. <sup>3</sup>For the time of life having

passed (is) enough for us to have worked the will of the nations, having proceeded in, lasciviousness, lusts, drunkenness, revelings, carousings, and lawless idol worship; <sup>4</sup>in which they are surprised (that) you (are) not running with (them) into the same excess of debauchery, blaspheming; <sup>5</sup>They shall render an account to the (One) having a readiness to judge (the) living and dead. <sup>6</sup>For unto this also the gospel was preached to (the) dead, in order that they may indeed be judged according to men in (the) flesh, but may live in (the) Spirit according to God.

<sup>7</sup>But the end of all (things) has drawn near. Therefore have a sound mind and be vigilant to prayers; <sup>8</sup>and above all (things) having fervent love to yourselves, because love will cover a multitude of sins.

<sup>9</sup>Be kind to one another without murmurings; <sup>10</sup>as each one received a gift, ministering it to yourselves as good stewards of (the) manifold grace of God. <sup>11</sup>If anyone speaks (let him speak) as the oracle of God; if anyone ministers, as from strength which God supplies in order that in all (things) God may be glorified through Jesus Christ, to whom is the glory and the power to the ages of the ages. Amen.

<sup>12</sup>Beloved, do not be surprised (at) the fiery trial coming to you for testing, as a strange (thing) happening to you. <sup>13</sup>But as you share in the sufferings of Christ, rejoice, in order that you may also rejoice exceedingly at the revelation of His glory.

<sup>14</sup>If you are reviled in the name of Christ, (you are) blessed because the Spirit of glory and of God is resting upon you. Indeed, according to them He is blasphemed; but according to you He is glorified.

<sup>15</sup>For do not let anyone of you suffer as a murderer, or a thief, or an evil doer, or as a meddler. <sup>16</sup>But if (any suffers) as

a Christian, let him not be ashamed, but let him glorify God in this respect. <sup>17</sup>Because the time (has come) to begin the judgement from the house of God; and if from us first, what (is) the end of those disobeying the gospel of God? <sup>18</sup>And if the righteous (one) is scarcely saved, where shall the ungodly and the sinner appear? <sup>19</sup>Therefore, also those suffering according to the will of God, let them commit their souls in doing good as to a faithful creator.

**5** I, a fellow-elder, and a witness of the sufferings of Christ, and the sharer of the glory about to be revealed, exhort the elders among you. <sup>2</sup>Shepherd the flock of God among you, exercising oversight, not by constraint, but voluntarily; not for the sake of base gain, but willingly; <sup>3</sup>neither as lording it over the allotments, but (by) becoming patterns of the flock.

<sup>4</sup>And (at) the manifestation of the chief Shepherd you shall obtain the unfading crown of glory. <sup>5</sup>Likewise, younger (ones), you be subject to (your) elders; and all being subject to one another. Be clothed with humility because God Himself is against (the) arrogant, but He gives grace to (the) humble. <sup>6</sup>Therefore be humbled under the mighty hand of God, in order that in time He may exalt you; casting all your anxiety upon Him <sup>7</sup>because it is a care to Him concerning you. <sup>8</sup>Be vigilant, watch, because your adversary (the) Devil is walking about as a roaring lion seeking someone he may devour; <sup>9</sup>whom you stand against (being) firm in the faith, knowing the same sufferings in (the) world are being completed by your brotherhood. <sup>10</sup>Now the God of all grace, the (One) calling us into His eternal glory in Christ Jesus, you having suffered a little. (He) Himself will complete, settle, strengthen, establish you. <sup>11</sup>To Him (be) the glory and the power

to the ages of the ages. Amen.

<sup>12</sup>By Silvanus, a faithful brother to you, as I reckon, I wrote briefly, exhorting and witnessing this to be (the) true grace of God in which you stand.

<sup>13</sup>The fellow elected in Babylon greets you, also Mark my son. <sup>14</sup>Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

## *II Peter*

**1** Simon Peter, a slave and an apostle of Jesus Christ, to those having obtained equally precious faith with us in (the) righteousness of our God, and of our Savior Jesus Christ: **2**Grace and peace be multiplied to you in (the) knowledge of God and of Jesus our Lord.

**3**As He has freely given to us all (things) which pertain to life and godliness, by His divine power, through the knowledge of the (One) calling us through glory and virtue; **4**through which He has given to us exceeding great and precious promises, in order that through these you may be partakers of (the) divine nature, having fled from the corruption (which) is in (the) world by lust. **5**But also, for this very reason, bringing in all diligence, supplement virtue in your faith; and with virtue, knowledge, **6**and with knowledge, self-control, and with self-control, patience, and with patience, godliness, **7**and with godliness, brotherly love, and with brotherly love, love. **8**For these (things) existing and abounding in you do not make (you) barren, neither unfruitful in the knowledge of our Lord Jesus Christ. **9**For to whom these (things) are not present, he is blind, closing his eyes,

taking on forgetfulness of the cleansing of his old sins.

**10**Wherefore rather, brothers, be diligent to make your calling and election sure; for doing these (things) you shall by no means ever fall. **11**For thus an entrance into the eternal Kingdom of our Lord and Savior Jesus Christ shall be richly furnished to you.

**12**Therefore, I will not neglect to always remind you concerning these (things), though knowing you have been confirmed in the present truth. **13**For I think (it) just, as long as I am in this tabernacle to arouse you by remembrance, **14**knowing that the putting off of my tabernacle is near at hand, as also our Lord Jesus Christ made known to me. **15**And I will also give diligence always to make you to have memory of these (things) after my departure. **16**For not having followed fables having been skillfully devised, we made known to you the power and coming of our Lord Jesus Christ, but having become eye-witnesses of the Majesty of that (One). **17**For having received honor and glory from God (the) Father, such a voice was brought to Him by the magnificent glory: "This is My Beloved Son in Whom I am well pleased." **18**And we



heard this voice having been brought out of Heaven, being with Him in the holy mountain. <sup>19</sup>And we have a more steadfast prophetic word, in which you do well to take heed as to a lamp shining in a dark place, until day dawns and the Daystar arises in your hearts; <sup>20</sup>knowing this first, that every prophecy of Scripture came not to be of its own interpretation; <sup>21</sup>For prophecy did not come at any time borne by (the) will of man, but holy men of God spoke, being borne along by (the) Holy Spirit.

**2** But there were also false prophets among the people, as also there shall be false teachers among you, who shall secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves speedy destruction. <sup>2</sup>And many shall imitate their destructive ways, by whom the way of truth shall be blasphemed. <sup>3</sup>And in covetousness they shall deceive you for gain with delusive words, for whom judgement of old is not inoperative, and their destruction does not slumber. <sup>4</sup>For if God did not spare (the) angels having sinned, but delivered (them) to chains of thick darkness, cast down to Tartarus, having been kept to judgement, <sup>5</sup>and spared not (the) ancient world, but preserved (the) eighth (person), a preacher of righteousness, having brought (the) flood upon (the) ungodly (world); <sup>6</sup>and condemned the cities of Sodom and Gomorrah by an overthrow, reducing (them) to ashes, setting an example of those intending to be ungodly; <sup>7</sup>and He rescued righteous Lot, being weary by the conduct of the lawless in lasciviousness; <sup>8</sup>for that righteous one, living among them, (his) righteous soul in seeing and hearing was being tormented day after day by (their) lawless works. <sup>9</sup>(The) Lord knows (how) to rescue the godly out of temptation, and to keep the unrighteous to (the) day of Judgement, being punished, <sup>10</sup>especially those pro-

ceeding after flesh in (the) lust of defilement, and despising authority, darers, haughty; they do not tremble, blaspheming glories, <sup>11</sup>where angels, being greater in strength and power do not bring against them a blasphemous judgement before (the) Lord. <sup>12</sup>But these like unreasonable natural beasts, having been born for capture and corruption, blaspheming (that) in which they are ignorant; in their corruption they shall be destroyed; <sup>13</sup>receiving wages of unrighteousness, considering luxury in (the) day as pleasure, (they are) spots and blemishes living riotously in their delusions, feasting together with you, <sup>14</sup>having eyes full of an adulteress, and not able to stop sinning, entrapping unstable souls, having (their) heart exercised in covetousness; children of condemnation; <sup>15</sup>forsaking the straight way, they have gone astray, having followed the way of Balaam the (son) of Beor who loved (the) wages of unrighteousness; <sup>16</sup>but he had reproof of (his) own transgression, a dumb ass speaking in (the) voice of a man restrained the madness of the prophet. <sup>17</sup>These are springs without water, clouds being driven by wind for whom the gloom of darkness is kept to the ages.

<sup>18</sup>For speaking boastful (words) of folly, they entice by (the) lusts of (the) flesh in lasciviousness, those indeed fleeing from those living in error, <sup>19</sup>promising to them freedom, themselves being slaves of corruption; for by whom anyone has been overcome, to this one also he has been enslaved. <sup>20</sup>For if having fled (from) the defilements of the world by a knowledge of the Lord and Savior Jesus Christ, and again being entangled, and having been overcome by these, the last (things) have become worse (than) the first. <sup>21</sup>For it were better not to have known the way of righteousness, than knowing (it) to turn from the holy commandment delivered to

them. <sup>22</sup>But it happened to them (according to) the (word) of the true proverb: “(The) dog returns to his own vomit, and (the) sow having washed, to wallowing of filth.”

**3** This second epistle, beloved, I now write to you, in which by recollection I arouse your sincere mind <sup>2</sup>to remember the words which were before spoken by the holy prophets, (and) the commandment of the apostles of our Lord and Savior; <sup>3</sup>knowing this first, that in the last days mockers shall come walking according to their own lusts <sup>4</sup>and saying, “Where is the promise of his coming? For since the fathers fell asleep, all (things) continue this way from (the) beginning of creation.” <sup>5</sup>For being willing, this is hid from them, that (the) heavens were of old, and (the) earth out of water and through water, having been placed together by the word of God, <sup>6</sup>by which the world in that time was destroyed, being flooded by water. <sup>7</sup>But now (the) heavens and the earth, having been stored up by the same word are being kept for fire to the day of Judgement and destruction of ungodly men.

<sup>8</sup>But let not this one (thing) be hid (from) you, beloved, that one day with (the) Lord (is) as a thousand years, and a thousand years as one day. <sup>9</sup>The Lord is not slow (concerning) the promise as some consider slowness, but is long-suffering toward us, not willing any (of us) to perish, but all to come to repentance.

<sup>10</sup>But the day of (the) Lord shall come as a thief in (the) night, in which the heavens shall pass away with a rushing noise, (the) elements burning intensely shall be demolished, and (the) earth and (the) works in it shall be burned up. <sup>11</sup>All these (things) then being demolished, what manner (of persons) you ought to be in holy conduct and godliness, <sup>12</sup>looking for and hastening the coming of the day of God by which (the) heavens being burned shall be demolished, and (the) elements burning intensely shall melt. <sup>13</sup>But according to His promise, we look for new heavens and a new earth, in which righteousness dwells. <sup>14</sup>Therefore, beloved, looking for these (things), give diligence to be found by Him spotless and without blame in peace, <sup>15</sup>and account the long-suffering of our Lord salvation, as also our beloved brother Paul wrote to you according to (the) wisdom given to him; <sup>16</sup>as also in all (his) epistles, speaking in them concerning these (things), in which are some (things) hard to understand, which the unlearned and unstable distort; as also (they do) the rest of the Scriptures to their own destruction. <sup>17</sup>Therefore, you, beloved, knowing beforehand guard yourselves lest being carried away by the error of the lawless, you fall from (your) own stability.

<sup>18</sup>But grow in grace and knowledge of our Lord and Savior, Jesus Christ. To Him (be) the glory even now and to (the) day of eternity. Amen.

# *I John*

**1** He was from (the) beginning, Whom we have heard, Whom we have seen with our eyes, Whom we beheld, and our hands handled concerning the Word of life. <sup>2</sup>[And the life was manifested, and we have seen it and we are bearing witness and we are announcing to you the eternal life which was with the Father and was manifested to us.] <sup>3</sup>We are announcing to you what we have seen and (what) we have heard, in order that you may also have fellowship with us. And truly our fellowship (is) with the Father and with His Son Jesus Christ. <sup>4</sup>And these (things) we are writing to you in order that your joy may be made full.

<sup>5</sup>And this is the message which we have heard from Him and are announcing to you, that God is light and in Him is no darkness at all. <sup>6</sup>If we say that we are having fellowship with Him and we are walking in darkness we are lying and are not doing the truth. <sup>7</sup>But if we are walking in the light as He is in the light, we are having fellowship with one another, and the blood of Jesus Christ His Son is cleansing us from all sin. <sup>8</sup>If we say that we have no sin we are deceiving ourselves, and the truth is not in us. <sup>9</sup>If we are confessing our sins He

is faithful and righteous in order that He may forgive us the sins, and may cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we are making Him a liar, and His word is not in us.

**2** My dear children, these (things) I am writing to you in order that you may not sin. And if anyone should sin, we have an advocate with the Father, Jesus Christ (the) righteous; <sup>2</sup>and He is (the) propitiation concerning our sins, and not concerning ours only, but concerning (the sins) of (the) whole world. <sup>3</sup>And in this we know that we have known Him if we keep His commandments. <sup>4</sup>The (one) saying, I have known Him and is not keeping His commandments is a liar, and the truth is not in this (one). <sup>5</sup>But whoever should keep His word, truly in this (one) the love of God has been perfected. In this we know that we are in Him. <sup>6</sup>The (one) saying to remain in Him ought himself also so to walk just as that (One) walked.

<sup>7</sup>Brothers, I am not writing a new commandment, but an old commandment which you had from (the) beginning. The old commandment is the word which you heard from (the) beginning. <sup>8</sup>Again, I am writing a new command-

ment to you which is true in Him and in us because the darkness is passing away and the true light is already shining. <sup>9</sup>The (one) saying to be in the light and hating his brother is in the darkness until now. <sup>10</sup>The (one) loving his brother remains in the light and no occasion of stumbling is in him. <sup>11</sup>But the (one) hating his brother is in the darkness, and he is walking in the darkness, and he does not know where he is going because the darkness blinded his eyes.

<sup>12</sup>I am writing to you, dear children because you have been forgiven the sins through His name. <sup>13</sup>I am writing to you fathers because you have known Him from (the) beginning. I am writing to you, young men, because you have conquered the evil (One). I am writing to you, babes, because you have known the Father. <sup>14</sup>I wrote to you fathers because you have known the (One) from (the) beginning. I wrote to you, young men, because you are strong and the word of God remains in you, and you have conquered the evil one. <sup>15</sup>Do not love the world, neither the (things) in the world. If any one is loving the world the love of the father is not in him; <sup>16</sup>because all that (is) in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. <sup>17</sup>And the world is passing away and the lust of it; but the (one) doing the will of God remains to the age.

<sup>18</sup>Babes, it (is) the last hour, and just as you heard that antichrist is coming, even now many antichrists have arisen, whence we know that it is a last hour. <sup>19</sup>They went out from us but they were not of us; for if they were of us they would have remained with us; but (they went out) in order that it might be manifested that they are not all of us.

<sup>20</sup>And you have an anointing from the Holy (One) and you know all (things). <sup>21</sup>I did not write to you because you do not know the truth but because

you know it and because every lie is not of the truth. <sup>22</sup>Who is the liar, except the (one) denying that Jesus is the Christ; This is the antichrist, the (one) denying the Father and the Son. <sup>23</sup>Everyone denying the Son neither has the Father. The (one) confessing the Son also has the Father. <sup>24</sup>Therefore, what you heard from (the) beginning let it remain in you. If what you heard from (the) beginning remains in you, you will remain both in the Son and in the Father. <sup>25</sup>And this is the promise which He promised us, life eternal.

<sup>26</sup>These (things) I wrote to you concerning those leading you astray. <sup>27</sup>And the anointing which you received from Him remains in you, and you have no need in order that anyone teach you; But as His anointing teaches you concerning all (things), and is true and is not a lie, and just as He taught you, remain in Him.

<sup>28</sup>And now dear children, remain in Him in order that when He may be manifested, we may have boldness and may not be ashamed from Him in His coming. <sup>29</sup>If you know that He is righteous you know that everyone doing righteousness has been born of Him.

**3** Behold, what manner of love the Father has given to us in order that we should be called the children of God. Because of this, the world does not know us because it did not know Him. <sup>2</sup>Beloved, now we are (the) children of God, and it was not yet made manifest what we shall be; But we know that if He be manifested we shall be like Him because we shall see Him just as He is. <sup>3</sup>And everyone having this hope upon Him purifies himself just as that (One) is pure. <sup>4</sup>Everyone doing sin also does lawlessness and sin is lawlessness. <sup>5</sup>And you know that that (One) was manifested in order that He might take away our sins, and sin is not in Him. <sup>6</sup>Everyone remain-

ing in Him does not sin. Everyone sinning has not seen Him, neither known Him. <sup>7</sup>Dear children, let no one lead you astray. The (one) doing righteousness is righteous just as that (One) is righteous. <sup>8</sup>The (one) doing sin is of the Devil because the Devil sins from (the) beginning. For this the Son of God was manifested, in order that He may undo the works of the Devil. <sup>9</sup>Everyone having been begotten of God is not doing sin because his seed remains in him, and he is not able to sin because he has been born of God. <sup>10</sup>In this are manifest the children of God and the children of the Devil: Every(one) not doing righteousness is not of God, even the (one) not loving his brother. <sup>11</sup>Because this is the message which you heard from (the) beginning, in order that we should love one another; <sup>12</sup>not as Cain was of the evil (One) and slew his brother; and for what cause did he slay him? Because his works were evil, and the (things) of his brother righteous.

<sup>13</sup>Do not marvel, my brothers, if the world is hating you. <sup>14</sup>We know that we have passed from death to life because we love the brothers. The (one) not loving (his) brother remains in death. <sup>15</sup>Every(one) hating his brother is a murderer, and you know that every murderer does not have eternal life remaining in him. <sup>16</sup>By this we have known the love of God because that (One) laid down His life on behalf of us; and we ought to lay down (our) lives on behalf of the brothers. <sup>17</sup>Whoever may have the goods of this world and sees his brother having need, and shuts up his compassions from him, how does the love of God remain in him? <sup>18</sup>My dear children, let us not love in word, neither in tongue, but in deed and truth. <sup>19</sup>And in this we know that we are of the truth, and before Him we shall persuade our hearts, <sup>20</sup>that if our heart condemns (us) (we know) that God is greater than our

heart, and knows all (things). <sup>21</sup>Beloved, if our heart does not condemn us we have boldness with God. <sup>22</sup>And whatever we may ask we receive from Him because we are keeping his commandments and we are doing the (things) pleasing before Him. <sup>23</sup>And this is His commandment, in order that we may believe in the Name of His Son Jesus Christ, and love one another, just as He gave us commandment. <sup>24</sup>And the (one) keeping His commandments remains in Him and He in him. And by this we know that He remains in us by the Spirit which He gave to us.

**4** Beloved, do not believe every spirit, but test the spirits, if they are of God; because many false prophets have gone out into the world. <sup>2</sup>By this know the Spirit of God. Every spirit which confesses that Jesus Christ has come in (the) flesh is of God. <sup>3</sup>And every spirit which (is) not confessing (that) Jesus Christ has come in (the) flesh is not of God; and this is the antichrist which you have heard that he is coming, and now is already in the world. <sup>4</sup>You are of God, dear children, and you have conquered them because the (One) in you is greater than the (One) in the world. <sup>5</sup>They are of the world; because of this they speak of the world, and the world (is) hearing them.

<sup>6</sup>We are of God; The (one) knowing God hears us. He (who) is not of God does not hear us. From this we know the spirit of truth and the spirit of error.

<sup>7</sup>Beloved, let us love one another because love is of God and everyone loving has been born of God and knows God. <sup>8</sup>The (one) not loving did not know God because God is love. <sup>9</sup>By this was manifested the love of God in us because His only begotten Son, God has sent into the world in order that we may live through Him. <sup>10</sup>In this is love, not that we loved God but that He loved us, and

sent His Son, a propitiation concerning our sins. <sup>11</sup>Beloved if God so loved us, we ought also to love one another. <sup>12</sup>No one has seen God at any time. If we love one another God remains in us, and His love having been perfected is in us. <sup>13</sup>By this we know that we remain in Him, and He in us because He has given us of His Spirit, <sup>14</sup>and we have seen and we are witnessing that the Father has sent the Son (as) Savior of the world. <sup>15</sup>Whoever confesses that Jesus is the Son of God, God remains in him and he in God. <sup>16</sup>And we have known and have believed the love which God has in us. God is love, and the (one) remaining in love remains in God, and God in him.

<sup>17</sup>By this love has been perfected with us, in order that we may have boldness in the day of judgement: That just as that (One) is, also we are in this world.

<sup>18</sup>There is no fear in love, but perfect love (is) casting out fear because fear has punishment; and the (one) fearing has not been perfected in love. <sup>19</sup>We love Him because He first loved us. <sup>20</sup>If anyone says, I love God and hates his brother he is a liar. For the (one) not loving his brother whom he has seen, how is he able to love God Whom he has not seen? <sup>21</sup>And we have this commandment from Him, in order that the (one) loving God should also love his brother.

**5** Everyone believing that Jesus is the Christ has been born of God; and everyone loving the (One) begetting also loves the (one) having been born of Him.

<sup>2</sup>By this we know that we love the children of God, when we love God and keep His commandments. <sup>3</sup>For this is the love of God, in order that we keep His commandments; and His commandments are not burdensome, <sup>4</sup>b e c a u s e everything having been born of God (is) conquering the world and this is the vic-

tory which is conquering the world, our faith. <sup>5</sup>Who is the (one) conquering the world except the (one) believing that Jesus is the Son of God? <sup>6</sup>This is the (One) coming through water and blood, Jesus Christ; not by the water only, but by the water and the blood. And the Spirit is the (One) witnessing because the Spirit is the truth.

<sup>7</sup>[Because there are three witnessing in Heaven, the Father, the Word, and the Holy Spirit; and the three are one.] <sup>8</sup>And there are three who are witnessing on the earth, the Spirit, and the water, and the blood, and the three are to the one. <sup>9</sup>If we (are) receiving the witness of men the witness of God is greater, because this is the witness of God which He has witnessed concerning His Son. <sup>10</sup>The (one) believing in the Son of God has the witness in himself. The (one) not believing God has made Him a liar because he has not believed in the witness which God witnessed concerning His Son. <sup>11</sup>And this is the witness that God gave eternal life to us, and this life is in His Son. <sup>12</sup>The (one) having the Son has life. The (one) not having the Son of God does not have life.

<sup>13</sup>I wrote these (things) to you, those believing in the Name of the Son of God, in order that you may know that you have eternal life, and that you may believe in the Name of the Son of God. <sup>14</sup>And this is the boldness which we have towards Him, that if we (are) asking anything according to His will He (is) hearing us. <sup>15</sup>And if we know that He (is) hearing us, whatever we may ask, we know that we have the requests which we have asked from Him. <sup>16</sup>If anyone sees his brother sinning a sin not unto death he shall ask and He shall give to him life, to those not sinning unto death. There is a sin unto death. I (am) not saying that he should ask concerning that. <sup>17</sup>All unrighteousness is sin and there is a sin not unto death.

<sup>18</sup>We know that everyone having been born of God does not practice sin, but the (one) born of God keeps himself, and the evil (One) does not touch him.

<sup>19</sup>We know that we are of God and the whole world lies in the evil (One).

<sup>20</sup>And we know that the Son of God is

come, and has given to us understanding in order that we may know the true (One), and we are in the true (One), in His Son Jesus Christ. This is the true God, and the life eternal. <sup>21</sup>Dear children, guard yourselves from idols. Amen.

## *II John*

**1** The elder to (the) elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth <sup>2</sup>because of the truth remaining among us, and shall be with us to the age.

<sup>3</sup>Grace, mercy, peace shall be with you from God (the) Father and from (the) Lord Jesus Christ, the Father's Son in truth and love.

<sup>4</sup>I was greatly rejoiced that I found (some) of your children walking in truth, even as we received (the) commandment from the Father. <sup>5</sup>And now I beg you lady, not as writing a new commandment to you, but (one) which we had from the beginning, in order that we should love one another. <sup>6</sup>And this is love in order that we should walk according to His commandments. This is the commandment, even as you heard from (the) beginning, in order that you should walk in it.

<sup>7</sup>Because many deceivers entered

into the world, those not confessing Jesus Christ coming in (the) flesh; this is the deceiver and the antichrist. <sup>8</sup>Take heed to yourselves in order that we may not destroy the (things) we did, but we may receive a full reward.

<sup>9</sup>Everyone transgressing and not remaining in the teaching of Christ, does not have God. The (one) remaining in the teaching of Christ, this (one) also has both the Father and the Son. <sup>10</sup>If anyone comes to you and (is) not bringing this teaching, do not receive him into (the) house and do not speak a greeting to him. <sup>11</sup>For the (one) speaking a greeting shares in his evil works.

<sup>12</sup>Having many (things) to write to you, I plan not by paper and ink, but I am hoping to come to you and to speak mouth to mouth, in order that our joy may be fulfilled.

<sup>13</sup>The children of your elect sister greet you. Amen.



# *III John*

**1** The elder, to the beloved Gaius, whom I love in truth.

<sup>2</sup>Beloved, above all (things), I pray (for) you to prosper and be in good health just as your soul prospers. <sup>3</sup>For I was exceedingly rejoiced (by) the coming of (the) brothers and testifying of you in the truth, even as you are walking in the truth. <sup>4</sup>I have no greater joy than these (things), that I hear my children are walking in (the) truth.

<sup>5</sup>Beloved, you are doing faithfully whatever you do for the brothers, even for the strangers <sup>6</sup>who testified of your love before (the) church, whom you shall do well sending (them) before, worthy of God.

<sup>7</sup>For they went out on behalf of His Name, receiving nothing from the nations. <sup>8</sup>Therefore we ought to receive such, in order that we may be fellow-workers in the truth.

<sup>9</sup>I wrote to the church, but the (one)

loving first place of them, Diotrephes, does not receive us. <sup>10</sup>Because of this, if I come, I will remind (you) of his works which he does, prating against us with evil words, and not being satisfied on these, neither does he welcome the brothers; and those planning (to be received) he hinders, and casts them out of the church.

<sup>11</sup>Beloved, do not imitate the bad, but the good. The (one) doing good is of God; but the (one) doing evil has not seen God.

<sup>12</sup>Witness has been borne to Demetrius by all and by the truth itself; and we also are testifying, and you know that our testimony is true.

<sup>13</sup>I had many (things) to write, but wish not to write by way of pen and ink; <sup>14</sup>but I am hoping to see you immediately, and we shall speak mouth to mouth. Peace to you. The friends greet you. You greet the friends by name.

# *Jude*

**1** Jude, a slave of Jesus Christ, and brother of James, to those called, having been loved in God (the) Father, and having been kept by Jesus Christ: <sup>2</sup>Mercy and peace and love be multiplied to you.

<sup>3</sup>Beloved, making all haste to write to you concerning the common salvation, I had a constraint to write to you exhorting (you) to strongly contend for the faith once delivered to the saints. <sup>4</sup>For certain men crept in secretly, who before of old having been appointed to this judgement, ungodly (ones) perverting the grace of our God to lasciviousness, and denying the only Lord God and our Lord Jesus Christ.

<sup>5</sup>But I wish to remind you, you once knowing this, that the Lord having saved a people out of (the) land of Egypt, a second time destroyed those not believing. <sup>6</sup>And those angels, having not kept their first (state), but having forsaken their own habitation, He has kept in eternal fetters under thick darkness unto (the) judgement of a great day; <sup>7</sup>as Sodom and Gomorrah and the surrounding cities, who in like manner to these, having committed fornication and having gone away after other flesh, placing beforehand an example, undergoing punish-

ment of eternal fire. <sup>8</sup>Likewise, however these also, surely being deluded, defile flesh and set aside lordship and blaspheme glories. <sup>9</sup>But Michael the archangel, when disputing with the Devil was contending about the body of Moses, did not dare to bring a judgement of blasphemy, but said "Let (The) Lord rebuke you." <sup>10</sup>And these blaspheme whatever they do not know; and whatever they naturally know as the brute beasts, they are corrupted by these. <sup>11</sup>Woe to them, because they went in the way of Cain, and abandoned themselves to the error of Balaam (for) reward, and they were destroyed in the rebellion of Korah. <sup>12</sup>These are the flaws in your love feasts, feasting together with you, feeding themselves without fear, waterless clouds, being carried about by winds, fruitless autumn trees, twice dead, having been rooted up; <sup>13</sup>wild waves of (the) sea foaming up their shames; wandering stars, for whom thick darkness has been kept to the age. <sup>14</sup>And Enoch (the) seventh from Adam also prophesied to these (things), saying, "Behold (the) Lord came with thousands upon thousands of His saints <sup>15</sup>to do judgement against all and to rebuke all their ungodly (ones) concerning all their works of ungodli-

ness which they ungodly did, and concerning all the harsh (words) which ungodly sinners spoke against Him.”

<sup>16</sup>These are murmurers, being discontent, proceeding according to their lusts, and their mouth speaks boastful (words), admiring faces for the cause of gain.

<sup>17</sup>But you, beloved, remember the words before spoken by the apostles of our Lord Jesus Christ, <sup>18</sup>when they said to you that in (the) last times there shall be mockers proceeding according to their own ungodly lusts. <sup>19</sup>These are the (ones) separating themselves, sensual, having not (the) Spirit. <sup>20</sup>But you, beloved, building up yourselves in your

most holy faith, praying in (the) Holy Spirit, <sup>21</sup>keep yourselves in (the) love of God, waiting for the mercy of our Lord Jesus Christ to eternal life. <sup>22</sup>And you pity some, making distinction. <sup>23</sup>But others you save with fear, snatching (them) out of the fire, hating even the garment having been contaminated from the flesh.

<sup>24</sup>Now to the (One) being able to keep you from stumbling, and to place you before His glory without blame with exceeding joy, <sup>25</sup>to (the) only wise God, our Savior, glory and majesty and might and authority both now and to all the ages. Amen.

# Revelation

**1** (The) revelation of Jesus Christ, which God gave to Him to show to His slaves what (things) must come to pass quickly. And He made it known (by) sending through His angel to His slave, John, <sup>2</sup>who witnessed the word of God and the witness of Jesus Christ as much as he saw.

<sup>3</sup>Blessed (is) the (one) reading and those hearing the words of the prophecy, and are keeping the (things) having been written in it; for the time (is) near.

<sup>4</sup>John to the seven churches which (are) in Asia: grace to you and peace from the (One) who is, and the (One) who was, and the (One) who is coming, and from the seven spirits which are before His throne, <sup>5</sup>and from Jesus Christ the faithful witness, the Firstborn out of the dead, and the ruler of the kings of the earth; to the (One) having loved us and having loosed us from our sins by His blood, <sup>6</sup>and made us kings and priests to God and His Father: To Him (be) the glory and power to the ages of the ages. Amen. <sup>7</sup>Behold He is coming with the clouds, and every eye shall see Him, even those who pierced Him, and all the tribes of the earth shall wail at Him, Yes, Amen.

<sup>8</sup>"I am the Alpha and the Omega, the

beginning and the end," says the Lord, the (One) Who is, and the (One) Who was, and the (One) Who is coming, the Almighty.

<sup>9</sup>I, John, also your brother and partner in the tribulation and in the Kingdom and patience of Jesus Christ. I, myself, was in the island of Patmos because of the word of God, and because of the witness of Jesus Christ.

<sup>10</sup>I was in (the) Spirit on the Lord's day, and I heard a great voice behind me as a trumpet <sup>11</sup>saying, "I am the Alpha and the Omega, the first and the last, and what you see write in a roll and send to the seven churches in Asia, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea." <sup>12</sup>And I turned to see the voice which spoke with me. And having turned, I saw seven golden lampstands, <sup>13</sup>and in (the) midst of the seven golden lampstands (One) like (the) Son of Man, having been clothed to (His) feet, and having been girded at the breasts with a golden girdle. <sup>14</sup>And His head and hairs (were) as white as wool, as snow, and His eyes as a flame of fire, <sup>15</sup>and His feet like fine brass as having been burned as in a furnace, and His voice as a voice of many

waters, <sup>16</sup>and having in His right hand seven stars, and out of His mouth proceeding a sharp two-edged sword, and His face as the sun (which) is shining in its power. <sup>17</sup>And when I saw Him, I fell at His feet as dead; and He placed His right hand upon me, saying to me, <sup>18</sup>do not fear; I am the first and the last, and the living (One), and I was dead, and behold I am living to the ages of the ages. Amen. And I have the keys of Hades and of death.

<sup>19</sup>Write what you saw, and what is, and what is about to come after these (things). <sup>20</sup>The mystery of the seven stars which you saw on My right, and the seven golden lampstands: The seven stars are messengers of the seven churches, and the seven lampstands which you saw are the seven churches.

**2** To the messenger of the church of Ephesus, write: These, says the (One) holding the seven stars in His right (hand), the (One) walking in (the) midst of the seven golden lampstands: <sup>2</sup>I know your works, and your labor, and your patience, and that you are not able to bear evil, and (you) tried those pretending to be apostles, and are not, and found them liars. <sup>3</sup>Also you endured and you have patience because of My Name, and you have labored and not grown weary. <sup>4</sup>But I have against you that you left your first love. <sup>5</sup>Remember, then, from where you have fallen, and repent and do the first works; but if not, I am coming to you quickly, and will remove your lampstand out of its place unless you repent. <sup>6</sup>But this you have, that you hate the works of the Nicolaitans, which I also hate. The (one) having an ear, let him hear what the Spirit is saying to the churches. <sup>7</sup>To the (one) conquering, I shall give to him to eat of the tree of life, which is in (the) midst of the Paradise of God.

<sup>8</sup>And to the messenger of the church

of Smyrna, write: These, says the first and the last, who was dead and made alive. <sup>9</sup>I know your works, and (your) tribulation, and (your) poverty, but you are rich, and (I know) the blasphemy of those saying themselves to be Jews and are not, but (are) of a synagogue of Satan. <sup>10</sup>Do not fear what you are about to suffer. Behold the Devil is about to cast (some) out of you into prison, in order that you may be tried; and you shall have tribulation ten days. Be faithful until death and I will give you the crown of life. <sup>11</sup>The (one) having an ear, let him hear what the Spirit is saying to the churches. The (one) conquering shall by no means be hurt in the second death.

<sup>12</sup>And to the messenger of the church in Pergamos, write: These, says the (One) having the sharp two-edged sword: <sup>13</sup>I know your works, and where you are dwelling, where the throne of Satan (is); and you hold fast My Name, and did not deny My faith even in the days in which Antipas (was) My faithful witness who was killed among you, where Satan is dwelling. <sup>14</sup>But I have a few (things) against you because you have there those holding the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat meat offered to idols, and to commit fornication. <sup>15</sup>So, also, you have those holding the teaching of the Nicolaitans which I hate. <sup>16</sup>Repent, but if not, I am coming to you quickly, and I will make war with them by the sword of My mouth. <sup>17</sup>The (one) having an ear, let him hear what the Spirit is saying to the churches. To the (one) conquering, I will give to him to eat from the hidden manna. And I will give to him a white stone, and upon the stone a new name having been written, which no one knows except the (one) receiving (it).

<sup>18</sup>And to the messenger of the church in Thyatira, write: These, says the Son

of God, the (One) having His eyes as a flame of fire, and His feet like fine brass: <sup>19</sup>I know your works, and the love, and the service, and the faith, and the patience of you, and your works and the last better than the first. <sup>20</sup>But I have a few (things) against you, that you permit the woman Jezebel, saying herself (to be) a prophetess, to teach and to lead astray My slaves to commit fornication, and to eat meat offered to idols. <sup>21</sup>And I gave to her time in order that she might repent of her fornication and she repented not. <sup>22</sup>Behold, I am casting her into a bed, and those committing adultery with her into great tribulation, except they should repent of their works. <sup>23</sup>And her children I will kill in death. And all the churches shall know that I am the (One) searching (the) innermost being and hearts. And I will give to each of you according to your works. <sup>24</sup>But I say to you and to the rest in Thyatira, as many as have not this teaching and who knew not the deep (things) of Satan, as they say, I am not casting upon you another burden. <sup>25</sup>Nevertheless, what you have, hold until I will come. <sup>26</sup>And the (one) conquering, and the (one) keeping my works until (the) end, I will give to him authority over the nations, <sup>27</sup>and he shall rule them with a rod of iron; as earthen vessels, they are broken to pieces, as I have also received from My Father; <sup>28</sup>and I will give to him the morning star. <sup>29</sup>The (one) having an ear, let him hear what the Spirit is saying to the churches.

**3** And to the messenger of the church in Sardis, write: These, says the (One) having the seven spirits of God and the seven stars: I know your works, that you have the name that you live, and you are dead.

<sup>2</sup>Be watching, and establish the (things) remaining, which are about to die. For I have not found your works having been fulfilled before God.

<sup>3</sup>Remember, then, how you received and heard; and keep, and repent. If, then, you do not watch, I will come upon you as a thief, and you shall by no means know what hour I will come upon you. <sup>4</sup>You have also a few names in Sardis who did not defile their garments; and they shall walk with Me in white because they are worthy.

<sup>5</sup>The (one) conquering, the same shall be clothed in white garments, and I will by no means blot his name out of the book of life, and I will confess his name before My Father, and before His angels. <sup>6</sup>The (one) having an ear, let him hear what the Spirit is saying to the churches.

<sup>7</sup>And to the messenger of the church in Philadelphia, write: These, says the Holy One, the True One, the (One) having the key of David, the (One) opening, and no one shuts; and shuts, and no one opens; <sup>8</sup>I know your works. Behold I have given before you a door having been opened, and no one is able to shut it; because you have a little power, and you kept My word, and did not deny My Name. <sup>9</sup>Behold, I give out of the synagogue of Satan those saying themselves to be Jews, and they are not, but they lie. Behold, I will make them, in order that they shall come and worship before your feet, and they shall know that I loved you.

<sup>10</sup>Because you kept the word of My patience, I will keep you out of the hour of trial which is about to come upon all the habitable world, to try those dwelling upon the earth. <sup>11</sup>Behold, I am coming quickly. Hold fast what you have in order that no one may take your crown. <sup>12</sup>The (one) conquering, I will make him a pillar in the temple of My God, and he shall by no means yet go out. And I will write upon him the Name of My God, and the name of the city of My God, the new Jerusalem which is coming down out of Heaven from My

God, and My new Name. <sup>13</sup>The (one) having an ear, let him hear what the Spirit is saying to the churches.

<sup>14</sup>And to the messenger of the church in Laodicea, write: These, says the Amen, the faithful and true Witness, the beginning of the creation of God: <sup>15</sup>I know your works, that you are neither cold nor hot. I would that you were cold or hot, <sup>16</sup>so, because you are lukewarm, and neither cold nor hot, I am about to vomit you out of my mouth. <sup>17</sup>Because you say, I am rich, and I am become rich, and I have need of nothing, and you do not know that you are wretched and miserable, and poor, and blind, and naked. <sup>18</sup>I counsel you to buy from Me gold tried by fire, in order that you may be rich; and white garments, in order that you may be clothed, and the shame of your nakedness may not be manifested. And anoint your eyes with eye salve in order that you may see. <sup>19</sup>I, as many as I love, I rebuke and discipline. Be zealous, therefore, and repent. <sup>20</sup>Behold, I having stood at the door I am knocking. If anyone hears My voice, and opens the door, I will come in to him, and I will dine with him, and he with Me. <sup>21</sup>The (one) conquering, I will give to him to sit with Me in My Throne, as I also conquered and sat with My Father in His Throne. <sup>22</sup>The (one) having an ear, let him hear what the Spirit is saying to the churches.”

**4** After these (things), I saw, and behold, an opened door in Heaven; and the first voice which I heard (was) as a trumpet speaking with me saying, “Come up here, and I will show you what needs to come to pass after these (things).” <sup>2</sup>And immediately I was in (the) Spirit; and behold, a throne was set in Heaven, <sup>3</sup>and (One) sitting upon the throne. And the (One) sitting was in appearance, like a jasper stone, and a sardius; and a rainbow circled the

throne, in appearance like an emerald. <sup>4</sup>And around the throne (were) twenty and four thrones, and upon the thrones I saw twenty and four elders sitting, clothed in white garments. And they had upon their heads golden crowns. <sup>5</sup>And out of the throne came out lightnings and thunders and voices. And seven lamps of fire (are) burning before the throne, which are the seven Spirits of God; <sup>6</sup>and a glassy sea before the throne like crystal; and in (the) midst of the throne and around the throne (were) four living creatures full of eyes before and behind.

<sup>7</sup>And the first living creature (was) like a lion; and the second living creature (was) like a calf; and the third living creature having the face like a man; and the fourth living creature like a flying eagle.

<sup>8</sup>And (the) four living creatures, each one had six wings around, and within full of eyes. And they had no rest day and night, saying, “Holy, Holy, Holy, Lord God the Almighty, the (One Who) was, and is, and (is) coming.” <sup>9</sup>And when the living creatures shall give glory and honor and thanksgiving to the (One) sitting upon the throne, to the (One) living to the ages of the ages, <sup>10</sup>the twenty and four elders fall down before the (One) sitting upon the throne; and they shall worship the (One) living to the ages, and they cast their crowns before the throne saying, <sup>11</sup>”You are worthy, Lord, to receive the glory and the honor and the power because you created all (things), and because of your will they are and were created.”

**5** And I saw upon the right of the (One) sitting upon the throne, a book having been written within and on the back, having been sealed with seven seals. <sup>2</sup>And I saw a strong angel proclaiming in a great voice, “Who is worthy to open the book and to loosen the

seals of it?" <sup>3</sup>And no one in Heaven, neither upon the earth, nor under the earth, was able to open the book, nor to see it. <sup>4</sup>And I wept much because no one was found worthy to open and to read the book, nor to see it. <sup>5</sup>And one of the elders says to me, "Do not weep, behold, the lion, the (One) being out of the tribe of Judah, the Root of David, conquered to open the book and to loosen the seven seals of it." <sup>6</sup>And I saw, and behold, in (the) midst of the throne, and of the four living creatures, and in (the) midst of the elders, a lamb standing, as having been slain, having seven horns and seven eyes, which are the seven Spirits of God, having been sent out into all the earth. <sup>7</sup>And he came and took the book out of the right (hand) of the (One) sitting upon the throne. <sup>8</sup>And when he took the book, the four living creatures and the twenty four elders fell down before the Lamb, each having harps, and golden bowls, filled with incenses, which are the prayers of the saints. <sup>9</sup>And they sing a new hymn, saying, "You are worthy to take the book, and to open the seals of it because you were slain, and you purchased us to God by Your blood out of every tribe and tongue and people and nation, <sup>10</sup>and made us kings and priests to our God, and we will rule upon the earth." <sup>11</sup>And I saw and I heard a sound of many angels around the throne, and of the living creatures and of the elders; and the number of them was ten thousands of ten thousands and thousands of thousands, <sup>12</sup>saying with a great voice, "Worthy is the Lamb, having been slain to receive the power and riches and wisdom and strength and honor and glory and blessing." <sup>13</sup>And every creature which is in Heaven, and in the earth and under the earth, and the (things) which are upon the sea, and all the (things) in them, I heard saying: "To the (One) sitting upon the throne, and to the Lamb, blessing and the honor and the glory and

the power to the ages of the ages. <sup>14</sup>And the four living creatures were saying, "Amen." And the twenty four elders fell down and worshipped (the) Living One to the ages of the ages.

**6** And I saw when the Lamb opened one of the seals. And I heard one of the four living creatures, saying, as of a sound of thunder, "Come and see." <sup>2</sup>And I saw, and behold, a white horse; and the (one) sitting upon it having a bow. And a crown was given to him, and he went out conquering, and in order that he might conquer.

<sup>3</sup>And when He opened the second seal, I heard the second living creature saying, "Come and see." <sup>4</sup>And another horse, a red (one), went out. And to the (one) sitting upon it was given to take peace from the earth, and in order that they may slay one another. And a great sword was given to him.

<sup>5</sup>And when He opened the third seal, I heard the third living creature saying, "Come and see." And I saw, and behold, a black horse; and the (one) sitting upon it having a balance in his hand. <sup>6</sup>And I heard a voice in (the) midst of the four living creatures, saying, "A choenix of wheat, (for) a denarius, and three choenixes of barley (for) a denarius; and do not harm the olive oil and the wine.

<sup>7</sup>And when He opened the fourth seal, I heard (the) voice of the fourth living creature, saying, "Come and see." <sup>8</sup>And I saw, and behold, a pale green horse, and the (one) sitting upon him, his name, Death; and Hades followed with him; and authority was given to them to kill over the fourth of the earth with sword and with famine and with death, and by the wild beasts of the earth.

<sup>9</sup>And when He opened the fifth seal, I saw under the altar the souls of those having been slain because of the word of God, and because of the witness which



they had. <sup>10</sup>And they cried with a great voice, saying, "Until when, Master, holy and true, do you not judge and avenge our blood from those dwelling upon the earth." <sup>11</sup>And there was given to each a white robe; and it was spoken to them in order that they might rest yet a little time, until also (the number) of their fellow-slaves and their brothers shall be fulfilled, those about to be killed even as they.

<sup>12</sup>And I saw, when He opened the sixth seal, and behold, there was a great earthquake, and the sun was black as sackcloth made of hair. And the moon was as blood; <sup>13</sup>and the stars of heaven fell to the earth, as a fig tree casts forth its unripe figs by shaking of a great wind. <sup>14</sup>And (the) heaven was swept aside as a scroll being rolled; and every mountain and island were moved out of their places; <sup>15</sup>and the kings of the earth and the great (ones), and the rich (ones), and the captains and the powerful (ones), and every slave, and every free man hid themselves in the caves and in the rocks of the mountains. <sup>16</sup>And they say to the mountains and to the rocks, "Fall on us and hide us from (the) face of the (One) sitting upon the throne, and from the anger of the Lamb <sup>17</sup>because the great day of His anger has come; and who is able to stand?"

**7** And after these (things) I saw four angels standing upon the four corners of the earth, holding the four winds of the earth in order that the wind may not blow upon the earth, nor upon the sea, neither on every tree. <sup>2</sup>And I saw another angel coming up from (the) rising of (the) sun, having a seal of (the) Living God. And he cried with a great voice to the four angels to whom it was given to them to injure the earth and the sea, <sup>3</sup>saying, "Do not injure the earth, nor the sea, neither the trees, until we may seal the slaves of our God upon

their foreheads." <sup>4</sup>And I heard the number of those who were sealed, one hundred and forty four thousand were sealed out of every tribe of the sons of Israel. <sup>5</sup>Out of (the) tribe of Judah, twelve thousand were sealed. Out of (the) tribe of Reuben, twelve thousand were sealed. Out of (the) tribe of Gad, twelve thousand were sealed. <sup>6</sup>Out of (the) tribe of Asher, twelve thousand were sealed. Out of (the) tribe of Naphtali, twelve thousand were sealed. Out of (the) tribe of Manasseh, twelve thousand were sealed. <sup>7</sup>Out of (the) tribe of Simeon, twelve thousand were sealed. Out of (the) tribe of Levi, twelve thousand were sealed. Out of (the) tribe of Issachar, twelve thousand were sealed. <sup>8</sup>Out of (the) tribe of Zebulon, twelve thousand were sealed. Out of (the) tribe of Joseph, twelve thousand were sealed. Out of (the) tribe of Benjamin, twelve thousand were sealed.

<sup>9</sup>After these (things) I saw, and beheld, a great crowd, which no one was able to number them, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, having been clothed (in) white robes, and palms in their hands.

<sup>10</sup>And they are crying with a great voice, saying, "Salvation to our God sitting upon the throne, and to the Lamb."

<sup>11</sup>And all the angels stood around the throne, and the elders, and four living creatures. And they fell before the throne upon their faces and worshipped God, <sup>12</sup>saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power, and strength to our God to the ages of the ages. Amen."

<sup>13</sup>And one of elders answered, saying to me, "These having been clothed in white robes, who are they, and where did they come from?" <sup>14</sup>And I said to him, "Lord, you know." And he said to me, "These are those coming out of great tribulation; and they washed their

robes and made them white in the blood of the Lamb. <sup>15</sup>Because of this they are before the throne of God and they serve Him day and night in His temple. And the (One) sitting upon the throne shall dwell with them. <sup>16</sup>They shall (no) longer yet hunger, neither (any) longer shall they thirst, neither by any means shall the sun fall on them, nor any heat. <sup>17</sup>Because the Lamb which (is) in (the) midst of the throne shall shepherd them, and shall guide them on to living fountains of waters. And God shall wipe every tear from their eyes.

**8** And when He opened the seventh seal, there was silence in Heaven about half an hour. <sup>2</sup>And I saw the seven angels who stood before God, and seven trumpets were given to them. <sup>3</sup>And another angel came and stood at the altar, having a golden censer. And many incenses were given to him, in order that he might give (them) with the prayers of all the saints upon the golden altar before the throne. <sup>4</sup>And the smoke of the incenses went up with the prayers of the saints out of (the) hand of the angel before God. <sup>5</sup>And the angel has taken the censer, and filled it from the fire of the altar, and cast (it) into the earth. And there were voices, and thunders, and lightnings and an earthquake. <sup>6</sup>And the seven angels having the seven trumpets prepared themselves, in order that they might trumpet. <sup>7</sup>And the first angel trumpeted. And hail and fire mixed with blood came; and it was cast into the earth, and the third of the trees was burned; and every green grass was burned. <sup>8</sup>And the second angel trumpeted. And as a great mountain, with fire burning was cast into the sea. And the third of the sea became blood; <sup>9</sup>and the third of the creatures in the sea, those having souls, died, and the third of the boats was destroyed. <sup>10</sup>And the third angel trumpeted. And a great star fell

out of heaven, burning as a lamp; and it fell upon the third of the rivers, and upon the fountains of waters. <sup>11</sup>And the name of the star is called Wormwood. And the third of the waters came to wormwood; and many of (the) men died from the waters because they were bitter. <sup>12</sup>And the fourth angel trumpeted. And the third of the sun, and the third of the moon, and the third of the stars were smitten in order that the third of them may be darkened, and the third of the day may not appear; and likewise the night. <sup>13</sup>And I saw, and I heard one angel flying in mid-heaven, saying in a great voice, "Woe, Woe to those dwelling on the earth, from the rest of (the) voices of the trumpet of the three angels about to trumpet."

**9** And the fifth angel trumpeted. And I saw a star which had fallen out of heaven to the earth. And the key of the bottomless pit was given to him. <sup>2</sup>And he opened the bottomless pit; and smoke went up out of the pit as smoke of a great furnace. And the sun was darkened, and the air from the smoke of the pit. <sup>3</sup>And out of the smoke went out locusts into the earth, and authority was given to them as scorpions of the earth have authority. <sup>4</sup>And it was spoken to them in order that they may not injure the grass of the earth, nor every green (thing), nor every tree, except only the men who did not have the seal of God upon their foreheads. <sup>5</sup>And it was given to them in order that they may not kill them, but in order that they may be tormented five months. And their torment (is) as torment of a scorpion when it stings a man. <sup>6</sup>And in those days men shall seek death and they shall not find it; and they shall long to die, and death shall flee from them. <sup>7</sup>And the likeness of the locusts was like horses having been prepared for war; and upon their heads, crowns like as gold. And their

faces (were) as the faces of men; <sup>8</sup>and they had hairs as hairs of women, and their teeth were as (those) of lions. <sup>9</sup>And they had breastplates as breastplates of iron; and the sound of their wings (was) as many chariots of horses running into battle; <sup>10</sup>and they have tails like scorpions, and stings were in their tails; and their authority (is) to injure men five months. <sup>11</sup>And they have over them a king, the angel of the abyss, his name in Hebrew, Abaddon; and in the Greek he has (the) name Apollyon. <sup>12</sup>The first woe has passed; behold, yet two woes come after these (things). <sup>13</sup>And the sixth angel trumpeted. And I heard one voice out of the four horns of the golden altar before God, <sup>14</sup>saying to the sixth angel who had the trumpet, "Loose the four angels, those having been bound at the great river Euphrates." <sup>15</sup>And the four angels were loosed, those having been prepared for the hour and day and month and year, in order that they may kill the third of the men. <sup>16</sup>And the number of the armies of the horsemen (was) twice ten thousands of ten thousands. And I heard their number. <sup>17</sup>And thus I saw the horses in the vision and those sitting upon them having breastplates, fiery, and reddish, orange, and yellow; and the heads of the horses (were) as (the) heads of lions. And out of their mouths went forth fire and smoke and brimstone. <sup>18</sup>By these three a third of the men were killed from the fire and from the smoke and from the brimstone going forth out of their mouths. <sup>19</sup>For their authority is in their mouth, and in their tails; for their tails (are) like serpents, having heads, and with them they injure. <sup>20</sup>And the rest of the men, who were not killed in these plagues did not repent of the works of their hands, in order that they may not worship demons and golden idols, and silver and bronze and stone and wood, which are neither able to see, nor to hear, nor to walk. <sup>21</sup>And they did

not repent of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

**10** And I saw another strong angel coming down out of Heaven, having been clothed (in) a cloud, and a rainbow upon the head; and his face as the sun, and his feet as pillars of fire; <sup>2</sup>and he had in his hand a little book, having been opened. And he placed his right foot upon the sea, and the left upon the land, <sup>3</sup>and he cried with a great voice, as a lion roars. And when he cried the seven thunders spoke their own voices. <sup>4</sup>And when the seven thunders spoke their own voices, I was about to write. And I heard a voice out of Heaven saying to me, "You seal what the seven thunders spoke, and do not write these (things)." <sup>5</sup>And the angel whom I saw standing upon the sea and upon the land raised his hand to Heaven, <sup>6</sup>and swore by the (One) living to the ages of the ages, (the One) who created the heaven and the (things) in it, and the land and the (things) in it, and the sea and the (things) in it because time shall be no longer. <sup>7</sup>But in the days of the voice of the seventh angel, whenever he is about to trumpet, even the mystery of God was completed as he announced the good news to His slaves, the prophets. <sup>8</sup>And the voice which I heard out of Heaven again speaking with me and saying, "Go take the little book which had been opened in the hand of the angel standing upon the sea and upon the land." <sup>9</sup>And I went away to the angel, saying to him, "Give to me the little book." And he says to me, "Take and eat it up, and it shall be bitter in your belly, but in your mouth it shall be sweet as honey." <sup>10</sup>And I took the little book out of the angel's hand and ate it up, and it was in my mouth sweet as honey; and when I ate it my belly was embittered. <sup>11</sup>And he says to me, "It is necessary for you to prophecy

again before many peoples and nations and tongues and kings.”

**11** And (there) was given to me a reed like a rod, and the angel had stood saying, “Arise and measure the temple of God, and the altar, and those worshipping in it. <sup>2</sup>And cast out the outer court of the temple and do not measure it because it was given to the nations, and they shall trample the holy city forty two months. <sup>3</sup>And I will give to My two witnesses and they shall prophecy a thousand two hundred and sixty days, having been clothed (in) sackcloth.” <sup>4</sup>These are the two olive trees and the two lampstands standing before the God of the earth. And if anyone wishes to injure them, fire proceeds out of their mouth and eats up their enemies, <sup>5</sup>and if anyone may wish to injure them, thus it is necessary for him to be killed. <sup>6</sup>These have authority to shut the heaven, in order that it may not rain in (the) days of their prophecy; and they have authority over the waters, to turn them into blood, and to smite the earth (with) every plague as often as they wish. <sup>7</sup>And when they finish their witness, the beast coming up out of the bottomless pit shall make war with them, and he shall conquer them and shall kill them. <sup>8</sup>And their bodies (shall lie) upon the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. <sup>9</sup>And (some) out of the peoples and tribes and tongues and nations shall see their bodies three days and a half; and they shall not permit their bodies to be placed in tombs. <sup>10</sup>And those dwelling upon the earth shall rejoice over them and shall be made glad. And they shall send gifts to one another because these two prophets tormented those dwelling upon the earth. <sup>11</sup>And after the three and a half days (the) spirit of life from God entered into them, and they stood upon

their feet; and great fear fell upon those beholding them. <sup>12</sup>And they heard a great voice out of Heaven, saying to them, “Come up here,” and they went up into Heaven in a cloud, and their enemies beheld them.

<sup>13</sup>And in that hour was a great earthquake, and the tenth of the city fell; and seven thousand names of men were killed in the earthquake; and the rest were frightened, and gave glory to the God of Heaven. <sup>14</sup>The second woe passed away, and behold the third woe is coming quickly.

<sup>15</sup>And the seventh angel trumpeted. and there were great voices in Heaven, saying, “The kingdoms of the world became our Lord’s and His Christ, and He shall rule to the ages of the ages.” <sup>16</sup>And the twenty and four elders sitting on their thrones before God fell upon their faces, and worshipped God, <sup>17</sup>saying, “We give you thanks, Lord God the Almighty, the (One) Who is coming because you took Your great power and ruled. <sup>18</sup>And the nations were made angry and Your anger came, and the time for the dead to be judged, and to give the reward to Your slaves the prophets, and to the saints and to those fearing Your Name, to the small and to the great, and to destroy those destroying the earth.

<sup>19</sup>And the temple of God in Heaven was opened; and the ark of His covenant was seen in His temple; and (there) came lightnings and voices and thunders and an earthquake and a great hail.

**12** And a great sign was seen in the heaven, a woman having been clothed in the sun, and the moon (was) under her feet, and upon her head (was) a crown of twelve stars, and she was with child. <sup>2</sup>She is crying and travailing, being in pain to bring forth a child. <sup>3</sup>And another sign was seen in heaven, and behold a great red dragon having seven

heads and ten horns, and upon his head seven diadems, <sup>4</sup>and his tail is dragging the third of the stars of the heaven, and he cast them to the earth. And the dragon stood before the woman about to bring forth a child, in order that when she brings forth, he may eat up her child. <sup>5</sup>And she brought forth a male, a son, who is about to rule all the nations with a rod of iron. And her child was snatched away to God, and to His throne. <sup>6</sup>And the woman fled into the wilderness, where she has a place having been prepared by God, in order that there they may nourish her a thousand two hundred (and) sixty days. <sup>7</sup>And there was war in Heaven, Michael and his angels fought against the dragon. And the dragon and his angels fought, <sup>8</sup>and they did not prevail, neither was there still found a place for them in Heaven. <sup>9</sup>And the great dragon, the old serpent called the Devil and Satan, the one deceiving the whole habitable world was cast out into the earth, and his angels were cast out with him. <sup>10</sup>And I heard a great voice in Heaven saying, "Now has come the salvation and the power and the Kingdom of our God, and the authority of His Christ because the accuser of our brothers was cast down, the (one) accusing them before our God day and night." <sup>11</sup>And they conquered him through the blood of the Lamb, and through the word of their testimony. And they did not love their life until death. <sup>12</sup>Because of this, the Heavens rejoice, and those dwelling in them. But woe to those inhabiting the earth and the sea because the Devil descended to you having great wrath knowing that he has a little time.

<sup>13</sup>And when the dragon saw that he was cast into the earth, he pursued the woman who brought forth the male (child). <sup>14</sup>And two wings of a great eagle were given to the woman, in order that she may fly into the wilderness to

her place, where there she is nourished a time, and times and a half time from the face of the serpent. <sup>15</sup>And the serpent cast out of his mouth after the woman water as a river, in order that he may make her (to be) carried away (by the) river. <sup>16</sup>And the earth helped the woman, and the earth opened up its mouth and swallowed the river which the dragon cast out of his mouth. <sup>17</sup>And the dragon was angered at the woman, and went forth to make war with the rest of her seed, the (ones) keeping the commandments of God, and having the witness of Jesus Christ.

**13** And I stood upon the sand of the sea. And I saw a beast coming up out of the sea, having seven heads and ten horns; and upon his horns ten diadems, and upon his heads names of blasphemy. <sup>2</sup>And the beast which I saw was like a leopard, and his feet as of a bear, and his mouth as (the) mouth of a lion. And the dragon gave to him his power and his throne and great authority. <sup>3</sup>And I saw one of his heads as having been slain to death and the wound of his death was healed. And the whole earth marvelled after the beast. <sup>4</sup>And they worshipped the dragon who gave authority to the beast, and they worshipped the beast saying, "Who (is) like the beast? Who is able to make war with him?"

<sup>5</sup>And a mouth was given to him speaking great (things) and blasphemies; and authority was given to him to act forty two months. <sup>6</sup>and he opened his mouth in blasphemy toward God, to blaspheme His name and His dwelling place and those dwelling in Heaven. <sup>7</sup>And it was given to him to make war with the saints, and to conquer them. And authority was given to him over every tribe and tongue and nation. <sup>8</sup>And all those dwelling upon the earth shall worship him, of whom the names were

not written in the book of life of the Lamb having been slain from (the) foundation of (the) world. <sup>9</sup>If anyone has an ear, let him hear. <sup>10</sup>If anyone brings into captivity, he goes into captivity. If anyone shall kill with a sword, it is necessary (that) he be killed with a sword. Here is the patience and the faith of the saints.

<sup>11</sup>And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he was speaking as a dragon. <sup>12</sup>And he exercises all the authority of the first beast before him. And he makes the earth and those dwelling in it, in order that they may worship the first beast of whom the blow of death was healed. <sup>13</sup>And he makes great signs, in order that also he makes fire to come down out of the heaven into the earth before men. <sup>14</sup>And he leads astray those dwelling upon the earth, through the signs which were given to him to do before the beast, saying to those dwelling upon the earth to make an image to the beast who has the wound of the sword and lived. <sup>15</sup>And it was given to him to give breath to the image of the beast, in order that also the image of the beast may speak, and may cause as many as would not worship the image of the beast in order that they may be killed. <sup>16</sup>And he causes all, the small and the great, and the rich and the poor, and the free and the slaves, in order that he may give to them a mark on their right hand, or on their foreheads, <sup>17</sup>in order that not any may be able to buy or to sell, except the (one) having the mark, or the name of the beast, or the number of his name. <sup>18</sup>Here is wisdom: The (one) having understanding, let him calculate the number of the beast; for it is (the) number of a man. And his number is six hundred sixty six.

**14** And I saw, and behold (the) Lamb standing upon Mount

Zion, and with Him a hundred forty four thousands, having His Father's name written upon thier foreheads. <sup>2</sup>And I heard a voice out of Heaven as a sound of many waters, and as a sound of great thunder; and I heard a voice of harpers harping on their harps. <sup>3</sup>And they sing as a new song before the throne, and before the four living creatures and the elders. And no one was able to learn the song, except the hundred forty four thousands, the (ones) being purchased from the earth. <sup>4</sup>These are the (ones) who were not defiled with women, for they are virgins. These are the (ones) following the Lamb wherever He may go. These were purchased from men, first fruits to God and to the Lamb. <sup>5</sup>And guile was not found in their mouth, for they are blameless before the throne of God.

<sup>6</sup>And I saw another angel flying in mid-heaven, having an eternal gospel to proclaim to those dwelling upon the earth, even every nation and tribe and tongue and people, <sup>7</sup>saying in a great voice, "Fear God and give to Him glory because the hour of His judgement has come. And give worship to the (One) having made the heaven and the earth and the sea and fountains of waters." <sup>8</sup>And another angel followed saying, "Fallen, fallen, is Babylon the great city because she has made all nations to drink of the wine of the wrath of her fornication." <sup>9</sup>And a third angel followed them saying in a great voice, "If anyone worships the beast and his image and receives a mark upon his forehead, or upon his hand, <sup>10</sup>he shall also drink of the wine of the wrath of God having been mixed unmingled in the cup of his anger, and he shall be tormented by fire and brimstone before the holy angels, and before the Lamb.

<sup>11</sup>And the smoke of their torment is ascending to the ages of the ages; and those worshipping the beast and his image have not rest day and night even

if anyone receives the mark of his name.

<sup>12</sup>Here is (the) patience of the saints; here (are) those keeping the commandments of God and the faith of Jesus.”

<sup>13</sup>And I heard a voice out of Heaven saying to me, “Write: Blessed (are) the dead, those dying in (the) Lord from now. Yes, says the Spirit that they may rest from their labors; and their works follow with them.”

<sup>14</sup>And I saw, and behold, a white cloud, and upon the cloud (One) sitting like (the) Son of Man, having upon His head a golden crown, and in His hand a sharp sickle. <sup>15</sup>And another angel went forth out of the temple crying in a great voice to the (One) sitting upon the cloud, “Send your sickle and reap because your hour to reap has come because the harvest of the earth was ripened.” <sup>16</sup>And the (One) sitting upon the cloud cast His sickle upon the earth, and the earth was reaped. <sup>17</sup>And another angel went out of the temple in Heaven, he also having a sharp sickle. <sup>18</sup>And another angel went forth out of the altar, having authority over the fire. And he called with a great cry to the (one) having the sharp sickle saying, “Send your sharp sickle and gather the clusters of the vine of the earth because its grapes are ripened.” <sup>19</sup>And the angel cast his sickle into the earth, and gathered the vine of the earth, and cast (them) into the winepress of the great wrath of God. <sup>20</sup>And the winepress was trodden outside the city, and blood went out of the winepress up to the bridles of the horses, from a thousand, six hundred stadia.

**15** And I saw another great and marvellous sign in Heaven, seven angels having the last seven plagues, because in them the wrath of God was completed. <sup>2</sup>And I saw as (it were), a glassy sea mingled with fire, and those conquering the beast, and his image, and

his mark, of the number of his name, standing upon the glassy sea, having harps of God. <sup>3</sup>And they sing the song of Moses the slave of God, and the song of the Lamb, saying, “Great and marvellous (are) Your works, Lord the God the Almighty, Righteous and true (are) Your ways, the King of the saints, <sup>4</sup>who themselves by no means feared you, Lord, and glorify your name because (You) only (are) holy; because all the nations shall come and worship before you, because your righteous acts were manifested.”

<sup>5</sup>And after these (things) I saw, and beheld the temple of the tabernacle of the testimony in Heaven was opened; <sup>6</sup>and the seven angels went forth out of the temple, having the seven plagues, being clothed (in) pure and shining linen, and girded around the breasts (with) golden girdles. <sup>7</sup>And one of the four living creatures gave to the seven angels seven golden bowls filled of the wrath of the living God, to the ages of the ages. <sup>8</sup>And the temple was filled of smoke of the glory of God, and of His power. And no one was able to enter into the temple, until the seven plagues of the seven angels may be completed.

**16** And I heard a great voice out of the temple, saying to the seven angels, “Go and pour out the bowls of the wrath of God into the earth.” <sup>2</sup>And the first departed, and poured out his bowl into the earth. And a bad and evil sore came upon the men, those having the mark of the beast, and those worshipping his image.

<sup>3</sup>And the second angel poured out his bowl into the sea. And it became blood, as of a dead (one), and every living soul died in the sea. <sup>4</sup>And the third angel poured out his bowl into the rivers, and into the fountains of the waters, and it became blood. <sup>5</sup>And I heard the angel of the waters saying, “You are righteous

Lord, the (One) who is, and the (One) who was, and the (One) who shall be because You judged these (things) <sup>6</sup>because they shed (the) blood of saints and of prophets, and You gave to them blood to drink, for they are worthy.” <sup>7</sup>And I heard another out of the altar saying, “Yes Lord, the God the Almighty, true and righteous are Your judgements.” <sup>8</sup>And the fourth angel poured out his bowl upon the sun; and it was given to him to burn men with fire. <sup>9</sup>And men were burned (with) great heat, and they blasphemed the name of God, the (One) having authority over these plagues, and they did not repent to give Him glory. <sup>10</sup>And the fifth angel poured out his bowl upon the throne of the beast and his kingdom was darkened; and they chewed their tongues from the pain. <sup>11</sup>And they blasphemed the God of Heaven from their pains and from their sores. And they did not repent from their works.

<sup>12</sup>And the sixth angel poured out his bowl upon the great river Euphrates, and its water was dried up in order that the way of the kings from (the) rising of (the) sun might be prepared. <sup>13</sup>And I saw (coming) out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs. <sup>14</sup>For they are spirits of demons making signs which go forth to the kings of the earth, even of the whole habitable world, to gather them together to the war of that great (day) for the God the Almighty. <sup>15</sup>[Behold, I come as a thief. Blessed (is) the (one) watching and keeping his clothes, in order that he may not walk naked and they may see his shame.] <sup>16</sup>And he gathered them together in the place being called in Hebrew, Armageddon.

<sup>17</sup>And the seventh angel poured his bowl into the air; and a great voice went out from the temple of Heaven, from the

throne, saying, “It has happened.” <sup>18</sup>And voices and thunders and lightnings came to pass, and there was a great earthquake, such as did not come to pass since man was on the earth, so mighty an earthquake, so great.

<sup>19</sup>And the great city became into three parts, and the cities of the nations fell. And Babylon the Great was remembered before God to give to her the cup of the wine of the wrath of His anger. <sup>20</sup>And every island fled, and mountains were not found. <sup>21</sup>And a great hail, as the weight of a talent, came down out of the heaven upon the men. And men blasphemed God from the plague of the hail because the plague of it is exceedingly great.

**17** And one of the seven angels came having the seven bowls, and he spoke with me saying “Come to me, I will show to you the judgement of the great harlot sitting upon many waters, <sup>2</sup>with whom the kings of the earth committed fornication, and those dwelling on the earth made drunk from the wine of her fornication.”

<sup>3</sup>And he carried me away into a desert in (the) Spirit. And I saw a woman sitting upon a scarlet beast, filled (with) names of blasphemy, having seven heads and ten horns. <sup>4</sup>And the woman was clothed (in) purple and scarlet, decked in gold and precious stones and pearls, having a golden cup in her hand, filled (with) abominations and unclean (things) of her fornication. <sup>5</sup>And upon her forehead a name having been written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS and of the abominations of the earth. <sup>6</sup>And I saw the woman drunk from the blood of the saints, and from the blood of the witnesses of Jesus. And seeing her, I marveled (with) a great marvel. <sup>7</sup>And the angel said to me, “Why did you marvel? I will tell you the



mystery of the woman, and of the beast carrying her, the (one) having seven heads and the ten horns. <sup>8</sup>The beast which you saw was, and is not, and is about to ascend out of the abyss, and to go to destruction. And those dwelling upon the earth shall marvel, whose name has not been written upon (the) Book of Life from the foundation of (the) world, seeing the beast the (one) which was and is not, although he is. <sup>9</sup>Here (is) the mind having wisdom. The seven heads are seven mountains, where the woman sits upon them. <sup>10</sup>And there are seven kings; the five fell, and the one is, and the other has not yet come; and when he comes it is necessary to remain a little. <sup>11</sup>And the beast which was, and is not, and he is (the) eighth, and is of the seven, and he goes to destruction. <sup>12</sup>And the ten horns which you saw are ten kings, who have not yet received (the) kingdom, but they receive authority as kings one hour with the beast. <sup>13</sup>These have one mind, and they shall deliver their power and authority to the beast. <sup>14</sup>These shall make war with the Lamb, and the Lamb shall conquer them because he is the Lord of lords and the King of kings; and those with Him (are the) called and elect and faithful.” <sup>15</sup>And he says to me, “The waters which you saw, where the harlot sits, are peoples and crowds and nations and tongues. <sup>16</sup>And the ten horns which you saw upon the beasts, these shall hate the harlot, and they shall make her desolated and naked, and they shall eat her flesh, and shall burn her up with fire. <sup>17</sup>For God gave unto their hearts to do His purpose, and to do one purpose, and to give their kingdom to the beast until the words of God shall be fulfilled. <sup>18</sup>And the woman whom you saw is the great city, the (one) having a kingdom over the kingdoms of the earth.”

**18** And after these (things) I saw another angel coming down out

of Heaven having great authority, and the earth was lit up from his glory. <sup>2</sup>And he cried in a strong great voice saying, “Fallen, Babylon the Great has fallen, and has become a dwelling place of demons, and a prison of every unclean spirit, and a prison of every unclean and hated bird; <sup>3</sup>because out of the wine of the wrath of her fornication all the nations have drunk, and the kings of the earth committed fornication with her; and the merchants of the earth were made rich from the power of her wantonness.”

<sup>4</sup>And I heard another voice out of Heaven, saying, “Come out of her, My people, in order that you may not share in her sins, in order that you may not receive of her plagues; <sup>5</sup>because her sins were welded up to Heaven, and God remembered her crimes. <sup>6</sup>Give back to her as she also gave back to you, and double to her double according to her works; in the cup which she mixed, you mix to her double. <sup>7</sup>How much she glorified herself and waxed wanton, so much give to her torment and sorrow. Because in her heart she says, ‘I sit a queen, and I am not a widow and I by no means see sorrow and famine.’ <sup>8</sup>Because of this, in one day her plagues shall come, death and sorrow and famine, and she shall be burned with fire because the Lord God judging her (is) strong. <sup>9</sup>And the kings of the earth, the (ones) having committed fornication and waxed wanton with her, shall weep for her and shall lament over her when they see the smoke of her burning, <sup>10</sup>standing from afar because of the fear of her torment, saying, “Woe, Woe to the great city Babylon, to the strong city because your judgement came in one hour. <sup>11</sup>And the merchants of the earth weep and mourn over her because no one buys their merchandise any longer, <sup>12</sup>merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen,

and of purple, and of silk, and of scarlet, and of every thyine wood, and every ivory vessel, and every vessel of very precious wood, and of copper, and of iron, and of marble, <sup>13</sup>and cinnamon, and incenses, and ointment, and frankincense, and wine, and oil, and the finest floor, and wheat, and beasts, and sheep, and horses, and of chariots, and of bodies, and the souls of men. <sup>14</sup>And the fruits of the lust of your soul departed from you, and all the delicacies, and the splendors departed from you, and you shall by no means find them anymore. <sup>15</sup>The merchants of these (things), the (ones) having been rich from her, shall stand from afar because of the fear of her torment, weeping and mourning, <sup>16</sup>and saying, "Woe, Woe to the great city having been clothed (in) fine linen and purple and scarlet, and having been decked with gold and precious stones and pearls, <sup>17</sup>because in one hour such great riches was laid waste. And every ship-master, and all company on the ships, and sailors and as many as work (on) the sea stood from afar <sup>18</sup>and cried, seeing the smoke of her burning, saying, 'What (city is) like the great city?' <sup>19</sup>And they cast dust upon their heads, and cried weeping and mourning, saying, 'Woe, Woe to the great city, by which all those having ships in the sea were enriched from her valuable (merchandise) because in one hour she was laid waste. <sup>20</sup>Rejoice over her, Heaven and the holy apostles and the prophets because God judged your judgement upon her.'" <sup>21</sup>And one strong angel lifted a stone as a great millstone and cast (it) into the sea, saying, "Thus with violence shall Babylon the great city be cast down and shall by no means still be found. <sup>22</sup>And (the) sound of harpers and of musicians and of flutists, and of trumpeters shall by no means still be heard in you, and every craftsman of every craft shall be no means still be found in you,

<sup>23</sup>and (the) sound of a mill shall by no means still be heard in you; and the light of a lamp shall by no means still shine in you; and the voice of (the) bridegroom and of (the) bride shall by no means still be heard in you. Because your merchants were the great (ones) of the earth, because all the nations were led astray by your enchantment; <sup>24</sup>and in her was found (the) blood of prophets and of saints, and of all those having been slain upon the earth.

**19** And after these (things) I heard a great voice of a great crowd in Heaven, saying, "Hallelujah, the salvation, and the glory and the honor and the power to our Lord God because true and righteous (are) His judgements, <sup>2</sup>because He judged the great harlot who was corrupting the earth with her fornication. And He avenged the blood of His slaves out of her hand."

<sup>3</sup>And a second (time) they said, "Hallelujah! and her smoke ascends to the ages of the ages." <sup>4</sup>And the twenty and four elders and the four living creatures fell down and gave worship to The God sitting upon the throne, saying, "Amen! Hallelujah!" <sup>5</sup>And a voice came out of the throne saying, "Praise our God all His slaves, and those fearing Him, even the small and the great." <sup>6</sup>And I heard as a voice of a great crowd, and as a sound of many waters, and as a sound of strong thunders, saying, "Hallelujah! because (the) Lord God the Almighty reigned. <sup>7</sup>Let us rejoice, and let us celebrate, and we shall give the glory to Him because the marriage of the Lamb has come, <sup>8</sup>and His wife prepared herself." And it was given to her that she should be clothed (in) fine linen, pure and bright; for the fine linen is the righteous acts of the saints. <sup>9</sup>And he says to me, "Write: Blessed (are) those having been invited to the marriage supper of the Lamb." And he says to me,

“These are true words of God.” <sup>10</sup>And I fell before his feet to worship him. And he says to me, “See, do not. I am a fellow-slave of you and of your brothers, having the testimony of Jesus; give worship to The God for the testimony of Jesus is the spirit of prophecy.”

<sup>11</sup>And I saw Heaven opened, and behold a white horse, and the (One) sitting upon it being called Faithful and True. And in righteousness He judges and makes war. <sup>12</sup>And His eyes (were) as a flame of fire, and upon His head many diadems, having a name having been written, which no one knows except Himself; <sup>13</sup>and having been clothed (in) a garment, having been dipped in blood, and His Name is being called the Word of God. <sup>14</sup>And the armies in Heaven were following Him upon white horses, having been clothed (in) fine linen, white and pure. <sup>15</sup>And out of His mouth proceeds a sharp sword, in order that with it He might smite the nations; and He shall rule them with a rod of iron. And He treads the wine press of the wrath and of the anger of the God the Almighty. <sup>16</sup>And He has upon (His) garment and upon His thigh, a name having been written, KING OF KINGS AND LORD OF LORDS.

<sup>17</sup>And I saw one angel standing in the sun, and he cried with a great voice, saying to all the birds flying in the midst of heaven, “Come, gather together to the supper of the great God, <sup>18</sup>in order that you may eat (the) flesh of kings, and flesh of captains, and flesh of strong (ones), and flesh of horses, and of those sitting upon them, and flesh of all, both of (the) free and of (the) slaves, and of (the) small and of (the) great. <sup>19</sup>And I saw the beast and the kings of the earth, and their armies gathered together to make war with the (One) sitting upon the horse, and with His army. <sup>20</sup>And the beast was seized, and with this (one) the false prophet, the (one) making the signs

before him, in which he led astray those having received the mark of the beast, and those worshipping his image. The two were cast living into the lake of fire burning with brimstone. <sup>21</sup>And the rest were killed with the sword of the (One) sitting upon the horse, having gone forth out of His mouth. And all the birds were filled from their flesh.

**20** And I saw an angel coming down out of Heaven, having the key of the abyss, and a great chain upon his hand. <sup>2</sup>And he laid hold of the dragon, the ancient serpent, who is (the) Devil and Satan, and he bound him a thousand years <sup>3</sup>and he cast him into the abyss, and shut him up, and sealed him over, in order that he might not lead astray the nations anymore until the thousand years were completed. And after these (things) it is necessary (for) him to be loosed a little time.

<sup>4</sup>And I saw thrones, and they sat upon them, and judgement was given to them, also the souls of those having been beheaded because of the testimony of Jesus, and because of the word of God, and whoever did not worship the beast neither his image and did not receive the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years.

<sup>5</sup>But the rest of the dead did not live again until the thousand years were complete. This (is) the first resurrection. <sup>6</sup>Blessed and holy (is) the one having part in the first resurrection; over these the second death has no authority; but they shall be priests of God and of Christ and they shall reign with Him a thousand years. <sup>7</sup>And when the thousand years are completed, Satan shall be loosed out of his prison, <sup>8</sup>and he shall go out to lead astray the nations in the four corners of the earth, Gog and Magog, to gather them together to war, of whom the number (is) as the sand of the sea.

<sup>9</sup>And they went up over the breath of the land and encircled the fortress of the saints and the beloved city. And fire came down from God out of Heaven and devoured them. <sup>10</sup>And the Devil leading them astray was cast into the lake of fire and brimstone, where the beast and the false prophet (were), and they shall be tormented day and night to the ages of the ages.

<sup>11</sup>And I saw a great white throne and the (One) sitting upon it from whose face the earth and the heaven fled, and a place was not found for them.

<sup>12</sup>And I saw the dead, small and great, standing before God. And books were opened. And another book was opened which is the (book) of life. And the dead were judged out of the (things) having been written in the books, according to their works. <sup>13</sup>And the sea gave up the dead in it, and death and Hades gave up the dead in them. And they were judged each according to his works. <sup>14</sup>And death and Hades were cast into the Lake of Fire. This is the second death. <sup>15</sup>And if anyone was not found having been written in the Book of Life, he was cast into the Lake of Fire.

**21** And I saw a new heaven and a new earth; for the first heaven and the first earth vanished; and the sea is not any more. <sup>2</sup>And I, John, saw the holy city, New Jerusalem coming down from God out of Heaven, having been prepared as a bride, having been adorned for her husband. <sup>3</sup>And I heard a great voice out of Heaven saying, "Behold the tabernacle of God (is) with men and He shall tabernacle with them and they shall be His people; <sup>4</sup>and God Himself shall be with them (as) their God; And God shall wipe away every tear from their eyes, and death shall not be any more, neither shall sorrow, nor a cry, nor pain be any more, because the first (things) passed away." <sup>5</sup>And the (One) sitting

upon the throne said, "Behold I make all (things) new." <sup>6</sup>And He says to me, "Write because these words are true and faithful." And He said to me, "It is done. I am the Alpha and the Omega, the Beginning and the End. I will give freely to the (one) thirsting, of the fountain of the water of life. <sup>7</sup>The (one) conquering shall inherit all (things) and I will be to him God and he shall be to me the Son. <sup>8</sup>But (the) fearful, and the unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all the liars; their part (shall be) in the Lake burning with fire and brimstone, which (is) the second death."

<sup>9</sup>And one of the seven angels came to me, (one) of those having the seven bowls full of the seven last plagues, and spoke with me, saying, "Come, I shall show you the bride, the wife of the Lamb." <sup>10</sup>And he brought me in (the) Spirit upon a great and high mountain, and he showed to me the great city Jerusalem coming down out of Heaven from God, <sup>11</sup>having the glory of God. And the brightness of it (was) like a very precious stone, as a jasper stone shining like crystal, <sup>12</sup>having a wall both great and high, having twelve gates, and at the gates twelve angels, and names having been written, which are of the twelve tribes of the sons of Israel. <sup>13</sup>From (the) east, three gates; from (the) north, three gates; from (the) south, three gates; and from (the) west, three gates. <sup>14</sup>And the wall of the city had twelve foundations, and in them names of the twelve apostles of the Lamb. <sup>15</sup>And the (one) speaking with me had a gold reed, in order that he might measure the city, and its gates, and its wall. <sup>16</sup>And the city lies square, and the length of it is so much, as much as also the breadth. And he measured the city with the reed at twelve thousand stadia; the length and the breadth and the height of it is equal. <sup>17</sup>And he measured its wall, one hun-

dred forty four cubits, a measure of a man who is an angel. <sup>18</sup>And the building of its wall was jasper; and the city (was) pure gold like clean glass. <sup>19</sup>And the foundations of the wall of the city were adorned with every precious stone: The first foundation, jasper; the second sapphire; the third, chalcedony; the fourth, emerald; <sup>20</sup>The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. <sup>21</sup>And the twelve gates (were) twelve pearls. In turn each one of the gates was of one pearl. And the street of the city was pure gold, as transparent glass. <sup>22</sup>And I did not see a temple in it, for (the) Lord, the God, the Almighty and the Lamb are its temple. <sup>23</sup>And the city has not need of the sun nor of the moon in order that they might shine in it, for the glory of God lighted it, and its lamp (is) the Lamb. <sup>24</sup>And the nations of the (ones) being saved shall walk in its light; and the kings of the earth bring their glory and honor into it. <sup>25</sup>And its gates by no means may be shut by day [for night shall not be there]. <sup>26</sup>And they shall bring the glory and the honor of the nations into it. <sup>27</sup>And by no means may enter into it every thing desecrating, and (anyone) making an abomination and a lie; except those having been written in the Book of the Life of the Lamb.

**22** And he showed me a pure river of living water shining as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup>In (the) middle of the street of it, and from this place and this place of the river (was) a tree of life, yielding twelve fruits, each according to one month. And the leaves of the tree (are) for (the) healing of the nations. <sup>3</sup>And there shall no longer be every curse. And the throne of God and of the Lamb shall be in it, and His slaves shall

serve Him, <sup>4</sup>and they shall see His face and His Name upon their foreheads. <sup>5</sup>And night shall not be there; and they have not need of a lamp and a light of (the) sun because the Lord God lights them, and they shall reign to the ages of the ages.

<sup>6</sup>And he said to me, "These (are) faithful and true words; and (the) Lord God of the holy prophets sent His angel to show to His slaves what is necessary to be quickly. <sup>7</sup>Behold I am coming quickly. Blessed (is) the (one) keeping the words of the prophecy of this book."

<sup>8</sup>And I, John, the (one) seeing and hearing these (things); and when I heard and saw, I fell down to worship before the feet of the angel showing me these (things). <sup>9</sup>And he says to me, "See, (do it) not, for I am your fellow-slave, and of your brothers the prophets, and of those keeping the words of this book. Render worship to God." <sup>10</sup>And he says to me, "Do not seal the words of the prophecy of this book because the time is near.

<sup>11</sup>The (one) being unrighteous, let him be unrighteous still; and the (one) being filthy, let him be filthy still; And the (one) righteous, let him be righteous still; and the (one) holy. let him be holy still. <sup>12</sup>And behold, I am coming quickly, and My reward (is) with Me, to give to each as his work shall be. <sup>13</sup>I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

<sup>14</sup>Blessed (are) the (ones) doing His commandments, in order that their authority shall be over the Tree of Life, and they may enter into the city by the gates. <sup>15</sup>But outside (are) the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolators, and everyone loving and making a lie. <sup>16</sup>"I, Jesus, sent My angel to testify to you these (things) to the churches. I am the root and the Offspring of David, the Bright and Morning star." <sup>17</sup>And the Spirit and the bride say, "Come," and the

(one) hearing let him say, "Come." And the (one) thirsting, let him come, even the one willing, let him take of the water of life freely.

<sup>18</sup>For I testify together with everyone hearing the words of the prophecy of this book; if anyone adds to these (things), God shall add to him the plagues having been written in this Book; <sup>19</sup>and if anyone takes away

from the words of (the) Book of this prophecy, God shall take away his part from (the) Book of Life and out of the holy city and of the (things) having been written in this book." <sup>20</sup>The (One) testifying these (things) says, "Yes, I am coming quickly," Amen, yes, come, Lord Jesus. <sup>21</sup>The grace of our Lord Jesus (be) with you all. Amen.